

Pali Text Society

JOURNAL

OF THE

PALI TEXT SOCIETY

1906—1907

EDITED BY

T. W. RHYS DAVIDS, F.B.A., PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER AT LAW  
PROFESSOR OF COMPARETIVE RELIGION AT THE UNIVERSITY OF ALBANY

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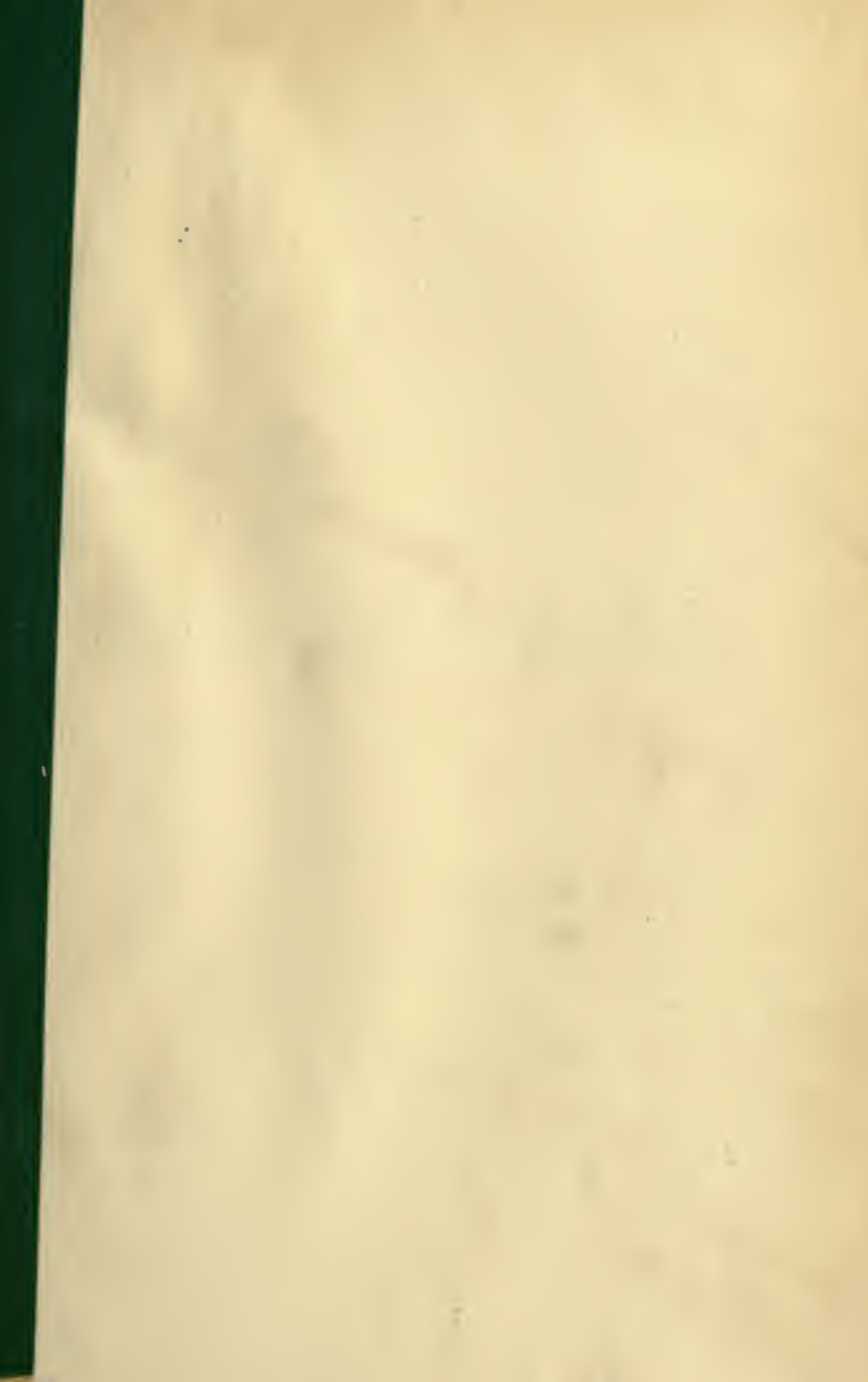
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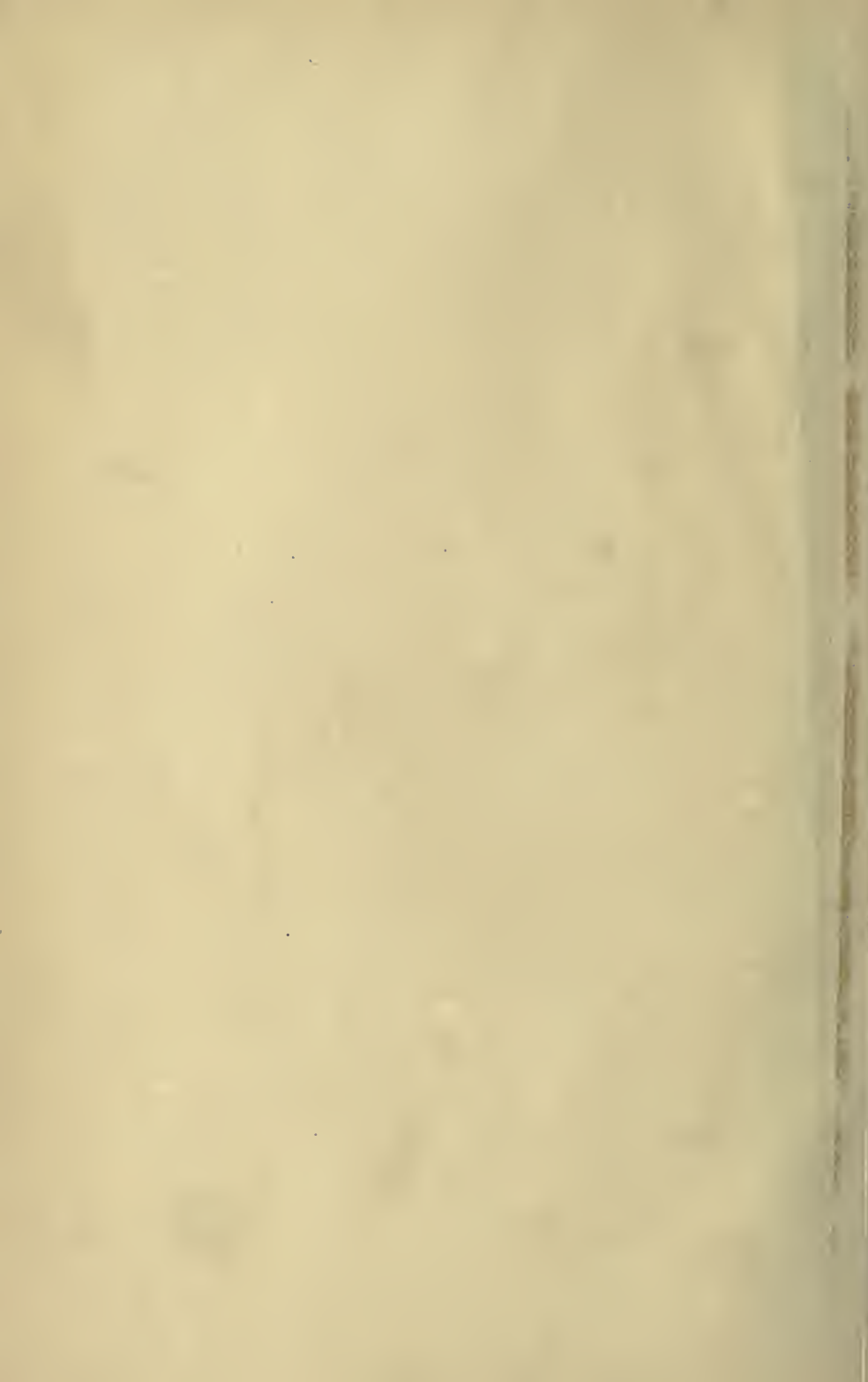
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PROFESSOR OF COMPARATIVE RELIGION AT THE UNIVERSITY OF MANCHESTER

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# PĀLI TEXT SOCIETY.

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## REPORT OF THE SOCIETY FOR THE YEAR 1906

THE Pāli Text Society has now been working regularly for a quarter of a century. It has printed, published, and issued post-free to its subscribers fifty-nine volumes (this Journal itself making the sixtieth), containing upwards of 17,000 pages, at the price of 25 guineas. The price is extraordinarily cheap—not much more than half the price which publishers of similar books have found it necessary to charge. But subscribers will never forget the generous donations which have so increased the receipts as to enable the Society to plod steadily on in its good work. Nor will they lose sight of the peculiar conditions under which the Society has been carried on, with no expenditure for the multifarious charges rendered necessary by a business establishment. I have been somewhat keen to complete the work—at least, as regards the canonical texts, and a dictionary summarizing the results—before I die; and there is reasonable hope now that that will really be accomplished. The balance of cash showed by the accounts, and the stock of back issues (for which there is a slow but steady demand, and which represents, therefore, an additional balance of realizable assets), make it fairly sure now that the remaining work will be carried on to a successful termination.

I had intended to give in this issue a full report of the

present state of the Dictionary scheme, but I write with the utmost difficulty, confined to my bed by a painful sickness, and can only say that the necessary funds are nearly all in hand, and that, with the help of the distinguished scholars who have promised to collaborate in the work, it is hoped that it will be carried out in the immediate future.

T. W. RHYS DAVIDS,  
*Managing Chairman.*

## II

# A NEW KAMMAVĀCĀ.

PROFESSOR OLDENBERG, in his edition of the Vinaya, gave us the formal words used in the transaction of business at the meetings of a Chapter of the Order. Whatever the nature of the business, the formal words to be used are couched in a similar form, though varied to suit the particular occasion. According to the able argument in the Introduction prefixed to his edition of the text, these Kammavācā's, or 'Words of the Act,' are there preserved in the form they had acquired before the Council of Vesāli—that is, in the fifth century B.C.

The formulas are thus preserved in the Khandhakas, each of them in its suitable context; and when Professor Oldenberg and myself were preparing our translation of these Khandhakas only seven of the formulas were known to be extant in a separate form, apart from their context in the Khandhakas. On that we said in our Introduction : \*

'The misfortune that these forms are not all now separately extant is probably simply due to the fact that the formulas separately preserved are the only ones which continued to be used in actual services among members of the Order.'

We still remain almost entirely in the dark on this point. We know that the old form of words is still used, with very slight and unimportant changes, on the occasion of the admission of a new member to the brotherhood. This formula, or ritual, the Upasampadā Kammavācā, is extant separately. Numerous manuscripts of it have reached

\* 'Vinaya Texts' (translated by Rhys Davids and Oldenberg), vol. i., p. xx.

Europe, and it has been three times edited. Clough in 1834 translated six others.\* Frankfurter, in his 'Handbook of Pali,' published in 1883, gave two new ones, and in 1892 Baynes edited and translated seven more. We thus, including the first, have sixteen of these formularies, all extant in separate manuscripts, and all, I think, coming from Burma. But we do not know to what extent—how often, and in what places there—they are actually in use now. In spite of the absence of manuscripts of such forms of words from Siam and Ceylon we know that meetings of the Chapter are still held there to receive fresh members and to recite the Patimokkha, but we do not know whether they are still held for other purposes, and we have no information as to the practice in past times in India.

This is the more to be regretted as the sixteen separate Kammavācās we have, though they follow generally the ancient scheme set forth in the Khandhakas, show considerable variations and additions in their details. The words are never quite the same. This is precisely what we should expect. In different times and places, and for different reasons, changes were introduced—new formulas were made in imitation of the old ones to meet new circumstances, or the old formulas were arranged in a different order; and it would be very interesting if we could ascertain the why, and the when, and the how.

For this is not a mere dry-as-dust inquiry. Each change in an ancient ritual is coincident with, the result of, evidence of, a change also either in outward circumstances, or in trend of opinion as to doctrine, or as to the ethics of legal procedure, or as to the organization of the brotherhood. Had the Order adhered to the old procedure, which was frankly democratic—and it has done so, with little change, so far as the evidence enables us to judge, in Burma, Siam, and Ceylon—we should not have seen those fundamental differences, those strange developments which have resulted in Tibet in a Buddhist Pope, with his cardinals

\* In 'Miscellaneous Translations from Oriental Languages,' London, 1834.

and abbots, wielding a temporal and spiritual sovereignty. The changes which ended thus were, in all probability, brought about by minute instalments.

It is therefore not without importance that a new Kammarāvācā has been discovered by G. L. M. Clauson, K.S., of Eton College, among the Oriental manuscripts in the library there. It starts with the formula preserved in Vinaya, ii. 51, beginning at line 8 from the bottom of the page, and continuing to the end of the section. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 42, § 2 to the end. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 39, § 2 to the end. The order followed is therefore precisely the reverse of that laid down in the ancient manual of canon law, and the variations are interesting. That this order, and not that in the Vinaya, was followed in Burma is confirmed by the last of the Kammarāvācās given by Mr. Baynes,\* which very closely resembles the present one. But even between these two there are considerable variations, and the present one includes phrases not found either in the Vinaya or in Mr. Baynes's text.

Though, therefore, the document (like so many ancient legal documents nearer home) is, from its constant repetitions, tedious enough, it has been thought advisable to place it on record as a small contribution to the evidence on a large and important question. It has been carefully copied out in full by the discoverer himself.

T. W. RHYS DAVIDS.

\* *J.R.A.S.*, 1899, pp. 68-74.

COD. OR. BIB. ET. D.

THIS text being partly new I give it in full. The codex is of the same shape as other Kammavācā manuscripts, but the leaves are made of a substance very like bone; they are rather brittle; they are not lacquered, but merely painted, and the painted characters are rather liable to fall off, leaving, however, enough mark to show what they are. Unfortunately, the text is damaged in places owing to the splitting of the leaves.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1. Aham bhante sambahulā saṅghādisesā āpattiyo āpajji, † sambahulā āpattiyo ekāhapaṭicchannāyo,\* sambahulā āpattiyo dvihapaṭicchannāyo, sambahulā āpattiyo tihapaṭicchannāyo, sambahulā āpattiyo catuhapaṭicchannāyo, sambahulā āpattiyo pañcāhapaṭicchannāyo, sambahulā āpattiyo chahapaṭicchannāyo, sambahulā āpattiyo sattāhapaṭicchannāyo, sambahulā āpattiyo aṭṭhāhapaṭicchannāyo, sambahulā āpattiyo navāhapaṭicchannāyo, sambahulā āpattiyo dasāhapaṭicchannāyo. Sohaṃ bhante saṅghaṃ tāsāṃ āpattinaṃ † yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena *samo-dhānaparivāsam* yācāmīti.

Tikkhattuṃ yācitabbaṃ.

2. Suṇātu me bhante saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji, sambahulā āpattiyo ekāhapaṭicchannāyo sambahulā āpattiyo dvihapaṭicchannāyo sambahulā āpattiyo tihapaṭicchannāyo sambahulā āpattiyo catūhapaṭicchannāyo sambahulā āpattiyo

\* *The manuscript always has ekāha°, dviha°, and tiha°; and also always catuha°, except in § 2, where it reads catūha°.*

† *So always.*



pañcāhapaṭicchannāyo sambahulā āpattiyo chāhapaṭicchannāyo sambahulā āpattiyo sattāhapaṭicchannāyo sambahulā āpattiyo atthāhapaṭicchannāyo sambahulā āpattiyo navāhapaṭicchannāyo sambahulā āpattiyo dasāhapaṭicchannāyo. So saṃghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ yāceti. Yadi saṃghassa pattakallaṃ saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ dadeyya.

### 3. Esa ñatti.

Suñātu me bhante saṃgho. yaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji, sambahulā . . . pe . . . dasāhapaṭicchannāyo. So saṃghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ yāceti. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ dānaṃ, so tuṅh'assa, yassa nakkhamati so bhāseyya.

Dutiyam pi etam atthaṃ vadāmi. Suñātu . . . la (§ 3) . . . bhāseyya.

Tātiyam pi etam atthaṃ vadāmi. Suñātu . . . la (§ 3) . . . bhāseyya.

4. Diṃno saṃghena itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāso. Khamati saṃghassa, tasmā tuṅhi,\* evam etaṃ dhārayāmi.

5. Parivāsaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . parivāsaṃ yāci. Tassa me saṃgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivāsaṃ vediyāmi.† Aham bhante vediyatīti maṃ saṃgho dhāretu parivāsaṃ nikkhipāmi vattaṃ nikkhipāmi.

6. Aham bhante . . . la (§ 1) . . . yāci. Tassa me saṃgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivutṭha-

\* So always.

† M.S. vediyāmi.

parivāso ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ yācāmīti*.

Tikkhattuṃ yācitabbaṃ.

7. Suṇātu me . . . la (§ 3) . . . parivāsaṃ yāci. Saṃgho itthanāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. So parivuṭṭhaparivāso ayaṃ itthanāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ yācati*.

Yadi saṃghassa pattakallaṃ saṃgho itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ dadeyya*.

8. Esa ñatti.

Suṇātu . . . la (§ 7) . . . mānattaṃ deti. Yassāyasmato khamati itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattassa dānaṃ so tuṇ'assa, yassa nakkhamati so bhāseyya*.

Dutiyaṃ pi etaṃ atthaṃ vadāmi. Suṇātu . . . la (§ 8) . . . bhāseyya.

Tatiyaṃ pi etaṃ atthaṃ vadāmi. Suṇātu . . . la (§ 8) . . . bhāseyya.

9. Dinnaṃ saṃghena itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ*. Khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmīti.

10. Mānattaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . samodhāna-parivāsaṃ yāci. Tassa me saṃgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivuṭṭha-parivāso aham bhante sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ yāci*. Tassa me saṃgho tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannā-

nañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. Soham mānattaṃ carāmi vediyāmi. Aham bhante vediyatiti maṃ saṃgho dhāretu mānattaṃ nikkhipāmi vattaṃ nikkhipāmi. Aham bhante . . . la (§ 10) . . . adāsi. Soham ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācāmi.

Tikkhattuṃ yācitabbaṃ.

11. Suṇātu me . . . la (§ 7) . . . mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācati. Yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ *abbheyya*.

12. Esa ñatti.

Suṇātu me . . . la (§ 11) . . . *abbhānaṃ* yācati. Saṃgho itthannāmaṃ bhikkhuṃ *abbheti*. Yaśśāyasmato khamati itthannāmassa bhikkhuno *abbhānaṃ* so tuṇ'assa, yassa nakkhamati so bhāseyya.

Dutiyāṃ pi etaṃ atthaṃ vadāmi. Suṇātu me . . . la (§ 12) . . . bhāseyya.

Tatīyāṃ pi etaṃ atthaṃ vadāmi. Suṇātu me . . . la (§ 12) . . . bhāseyya.

Abbhito saṃghena itthannāmo bhikkhu. Khamati saṃghassa, tasmā tuṇhi, (evam etaṃ dhārayāmi).\*

G. L. M. CLAUSON.

ETON COLLEGE,  
November 6, 1906.

\* These last three words are supplied, there being no room for them in the MS.

### III

## THE ZEN SECT OF BUDDHISM

BY DAISETZ T. SUZUKI

### FOREWORD.

DURING the twenty centuries of development in the Far East Buddhism has been differentiated into many sects, which are so far distinct from their original Hindu types that we are justified in designating Far-Eastern Buddhism by a special name. Though, as a matter of course, all these different sects trace back their final authority to the Indian founder, and were introduced by Indian missionaries into the lands where they have been thriving throughout their long history, they would not have reached the present stage of perfection unless they had been elaborated by Chinese and Japanese geniuses. Students of Buddhism, therefore, cannot well afford to ignore or neglect the study of Chinese and Japanese Buddhism, not only in its historical aspect, but also as a living and still growing spiritual force.

Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of Buddha-Heart, but it is popularly known as Zen Sect (*Jhāna* in Pali, *Shan* in Chinese and *Dhyāna* in Sanskrit).

This sect is unique, not only in Buddhism itself, but, I believe, also in the history of religion generally. Its doctrines, broadly speaking, are those of a speculative mysti-

cism, and they are so peculiarly—sometimes poetically and sometimes almost enigmatically—represented and demonstrated, that only those who have actually gained an insight into them and been trained in the system can see their ultimate signification. What the Zen Sect, therefore, most emphatically insists on is one's inner spiritual enlightenment. It does not find any intrinsic importance in the sacred sūtras, or their expositions by the wise and learned. Subjectivism and individualism are strongly set against traditional authority and objective revelation, and, as the most efficient method of attaining spiritual enlightenment, the followers of the Zen Sect propose the practice of Dhyāna (*zenna* in Japanese, and *shanna* in Chinese)—that is, contemplation or meditation.\* Hence the name 'Zen,' which is an abbreviation.

## HISTORY OF THE ZEN SECT.

### INDIA.

According to Zen scholars, their history is considered to have started from the time when the Buddha showed a nosegay of some beautiful golden-coloured flowers to a congregation of his disciples on the Mount of the Holy Vulture. The incident is related in a sūtra entitled 'Dialogue of the Buddha and Mahāpitaka Brahmarāja' † as follows :

\* Dhyāna, according to Zen scholars, is not exactly meditation or contemplation. A man can meditate on a religious or philosophical subject while disciplining himself in Zen, but that is only incidental. What Zen practice aims to attain is to keep one's mind always well balanced, and not to allow any impetuous thought to disturb its serenity.

† The exact title of the sūtra is 'Sūtra on the Questions of Mahāpitaka Brahmarāja' ('*Ta tsang fan wang shuo wên ching*' in Chinese). I am at present unable to verify the statement made in the text, for Nanjo's Catalogue, as well as that by S. Fujii (Kyōto, 1898), do not contain any sūtra corresponding to that title. My statement of the incident is a traditional one as related by Zen scholars, who are generally indifferent in matters like this, and who will not trouble themselves to verify the authority for a statement. I have a strong

'The Brahmarāja came to a congregation of Buddhists on the Mount of the Holy Vulture, and offering a bouquet of palāça (?) flowers to the Buddha, prostrated himself on the ground and reverently asked the Master to preach the Dharma for the benefit of sentient beings. The Buddha ascended the seat, and brought forth the flowers before the congregation of gods and men. But none of them could comprehend the meaning of this act on the part of the Buddha, except the venerable Mahākāshyapa, who softly smiled and nodded. Then exclaimed the Buddha: "I am the owner of the Eye of the Good Law, which is Nirvana, the Mind, the mystery of reality and non-reality, and the gate of transcendental Dharma. I now hand it over to Mahākāshyapa."'

Mahākāshyapa transmitted this Eye, which looks into the deeps of the Dharma, to his successor, Ânanda, and the transmission is recorded to have taken place in the following manner:

Ânanda asked Kāshyapa: 'What was it that thou hast received from the Buddha besides the robe and the bowl?' Kāshyapa called: 'O Ânanda.' Ânanda replied: 'Ay.' Thereupon Kāshyapa said: 'Wilt thou take down the flag-pole at the gate?' Upon receiving this order, a spiritual illumination came over the mind of Ânanda, and the 'Seal of Spirit' was handed over by Mahākāshyapa to this junior disciple.

The Zen Sect acknowledges the following twenty-eight patriarchs after the Buddha, who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D.: (1) Mahākāshyapa; (2) Ânanda; (3) Çānavāsa; (4) Upagupta; (5) Dhrtaka; (6) Micçhaka; (7) Vasumitra; (8) Buddhānanda; (9) Buddhamitra; (10) Parçva; (11) Punyayasha; (12) Açvaghosha; (13) Kapimāla; (14) Nâgārjuna; (15) Kanadeva; (16) Rahu-

suspicion that the incident was fabricated by early Chinese Zen teachers, probably when they were challenged by rival sects to produce their historical authority to justify their claim for orthodoxy. But this awaits further investigation.

rata ; (17) Sanghānanda ; (18) Kayaçata ; (19) Kumarata ; (20) Jñāyata ; (21) Vasubandhu ; (22) Manura ; (23) Haklena ; (24) Siñha ; (25) Bhaghaṣita ; (26) Punyamitra ; (27) Prajñātara ; (28) Bodhidharma (usually abbreviated Dharma).\*

## CHINA.

Bodhidharma, the twenty-eighth patriarch in India and the first in China, was the third son of the King of Hsiang Chih (Kasi ?) in Southern India. He became monk after he had reached manhood, and studied Buddhism under Prajñātara for some forty years, it is said. After the death of his teacher, he assumed the patriarchal authority of the Dhyāna school, and energetically fought for sixty years or more against heterodox schools. After this, in obedience to the instruction which he had received from Prajñātara, he sailed for China, spending three years on the way. In the year 520 he at last landed at Kuang Chou, in Southern China. The Emperor Wu, of the Liang dynasty, at once invited him to proceed to his capital, Chin Liang (modern Nanking). The Emperor was a most devoted Buddhist, and did everything to promote the interests of his religion, but this not without a personal consideration. Therefore, as soon as his reverend guest from the West was settled in his palace, his first question was : ' I have built so many temples and monasteries, I have copied so many sacred books of Buddha, I have converted so many Bhikshus and Bhikshunis ; now what merit does your reverence think I have thus accumulated ? ' To this, however, the founder of the Zen Sect in China coldly and curtly replied : ' Your Majesty, no merit whatever.'

The Emperor Wu asked him again : ' What is considered by your reverence to be the first principle of the Holy Doctrine ? ' Said Dharma : ' Vast emptiness, and nothing

\* How the transmission took place among these patriarchs, as in the case between Mahākāshyapa and Ānanda, is related in the Chinese work entitled ' Chuan têng lu ' (Transmission-lamp-records).

holy therein.' The Emperor could not comprehend the signification of this answer, and made another query: 'Who is he, then, that now confronts me?'

By this he perhaps meant that, if there were nothing but vast emptiness and absolute transcendentality in the first principle of existence, why, then, do we have here a world of contrasts and relations? Are not some of us regarded as holy and others wicked? And Bodhidharma, who stands at this moment before the Emperor, belongs to the first class. How is it that his answer seems to contradict the facts of experience? Hence the question: 'Who is he, then, that now confronts me?' It is interesting to notice the similarity between this conversation and the first talk between the Greek King Milinda and Nâgasena (Rhys Davids, 'Questions of King Milinda,' vol. i., pp. 40-45).

But Dharma was the apostle of mysticism, and scholastic discussion did not appeal to him. His reply was quite terse: 'I know not, your majesty.'

Being convinced that his august patron was not qualified to embrace his faith, Dharma left the State of Liang and went to the State of Northern Wei, where he retired into the Shao Lin monastery. It is said that he spent all his time, during a period of nine years there, silently sitting against the wall and deeply absorbed in meditation, and for this singular habit he is said to have earned the title of 'the wall-gazing brahmin.'

Finally, there came to him a former Confucian scholar, named Shên Kuang, who, not being satisfied with the teaching of his native teacher, decided to follow the faith of Dharma. The latter, however, seemed to have altogether ignored this man, for he did not pay any attention to the earnest supplications of this seeker of truth. We are told that Shên Kuang in the face of this cold reception stood in the snow on the same spot throughout seven days and nights. At last he cut one of his arms with the sword he was carrying in his girdle, and presenting this before the imperturbable Dharma, he said: 'This is a token of my sincere desire to be instructed in your faith. I have been seeking peace of mind these



many years, but to no purpose. Pray, your reverence, have my soul pacified.'

Dharma then answered: 'Where is your soul? Bring it out before me, and I shall have it pacified.' Shên Kuang said: 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed: 'I have pacified your soul.' And Shên Kuang all at once attained spiritual enlightenment, which removed all his doubts and put an end to all his struggles.

Dharma died in the year 528, at the age, according to tradition, of about 150. Shên Kuang (485-593) was given by Bodhidharma the Buddhist name Hui K'o, and became the second patriarch of the Zen Sect in China.

Hui K'o handed over the 'Seal of Buddha-Heart' to his foremost disciple, Sêng Ts'an (died 606), who was successively followed by Tao Hsin (died 651) and Hung Jên (died 675). After Hung Jên the Sect was divided into two schools, Southern and Northern. The latter, representing heterodoxy, had no issue, and made no further development; but the Southern School, which was led by Hui Nêng, the sixth patriarch, continued the orthodox line of transmission, which, though long inactive and really dead in its land of birth, is still flourishing in Japan.\*

The sixth patriarch, Hui Nêng, was a great religious genius, and his life marks an epoch in the history of the Zen Sect in the Far East. It was due to him that his Sect, hitherto comparatively inactive and rather tending to ascetic quietism, now assumed a more energetic rôle in the demonstration of its peculiar features, and began to make its influence more and more felt, especially among the thoughtful class of people.

\* In the Zen Sect succession is considered very important in the transmission of its faith. Each Zen master must be sanctioned and authorized by his predecessor, without which he represents heterodoxy. His interpretation of the spiritual experience may differ from that of his predecessors, or he may be inclined to emphasize a certain phase of his faith which he thinks was neglected, but his authority to do so must be acknowledged by his teacher.

His missionary activities began immediately after the death of his predecessor, Hung Jên—that is, in the year 675. He gathered about himself many able disciples, through whom the Sect made rapid development, dividing itself into several schools, which enjoyed prosperity throughout the T'ang (618-905) and the Sung (960-1278) dynasties, which were the golden age of the Zen Sect. A collection of the sermons of the sixth patriarch, known as '*Fa pao t'an ching*,' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen Sect. (We shall have a quotation from this book later on.)

An interesting story is told of the sixth patriarch, Hui Nêng—how he came to succeed Hung Jên in his religious authority. The fifth patriarch wished to select his spiritual heir among his many disciples, and one day made the announcement that anyone who could prove his thorough comprehension of the religion would be given the patriarchal robe, and proclaimed as his legitimate successor. According to this, one of his disciples, who was very learned and thoroughly versed in the lore of his religion, and who was therefore considered by his brethren in faith to be in possession of an unqualified right to the honour, composed a stanza expressing his view, and posted it on the outside wall of the meditation hall, which read :

'This body is the Bodhi-tree ;  
The soul is like a mirror bright :  
Take heed to keep it always clean,  
And let not dust collect on it.'

All those who read these lines were greatly impressed, and secretly cherished the idea that the author of the gâthâ would surely be awarded the prize. But when they awoke next morning, they were surprised to see another written alongside of it, which ran as follows :

'The Bodhi is not like the tree ;  
The mirror bright is nowhere shining :  
As there is nothing from the first,  
Where can the dust itself collect ?'

The writer of these lines was an insignificant monk, who spent most of his time in pounding rice for the brotherhood. He had such an unassuming air that nobody ever thought much of him, and therefore the entire monastery was now set astir to see this bold challenge made upon its recognized authority. But the fifth patriarch saw in this unpretentious monk a future leader of mankind, and decided to transfer to him the mantle of his office. He had, however, some misgivings concerning the matter, for the majority of his disciples were not enlightened enough to see anything of deep religious intuition in the lines composed by the rice-pounder, Hui Nēng; and if he were awarded the prize they might do him violence. So the fifth patriarch gave a secret sign to Hui Nēng to come to his room at midnight, when the rest of the brotherhood was fast asleep. Then he gave him the bowl and robe as insignia of his patriarchal authority in appreciation of his unsurpassable spiritual attainment, and with the assurance that the future of their faith would be brighter than ever. The patriarch then advised him that it would be wise for him to hide his own light under a bushel, until the proper time arrived for his public appearance and active propaganda.

Before the day broke, however, the news of what had happened in secret became noised abroad throughout the monastery, and a party of indignant monks, headed by one named Ming, pursued the fugitive, Hui Nēng, who, in accordance with his master's instruction, was secretly leaving the brotherhood. When he was overtaken by the pursuers while crossing a mountain-pass not far away from the monastery, he laid down his robe and bowl on a rock near by, and said to the monk Ming: 'This robe symbolizes our patriarchal faith, and is not to be carried away by force. Take it along with thee, however, if thou so desirest.'

Ming tried to lift it, but it was as heavy as a mountain. He halted, hesitated, and trembled with awe. At last he said: 'I come here to obtain the faith and not the robe. O my brother monk, pray dispel my ignorance.'

Said the sixth patriarch: 'If thou comest for the faith,

stop all thy hankerings. Thinkest thou not of good, thinkest thou not of evil, and see what at this moment thy own face doth look like, which thou hadst even prior to the birth of thy parents?’

Being thus questioned, Ming at once perceived the fundamental reason of things, which he had hitherto sought in things without. He now understood everything, as if he had taken a cupful of cold water and tasted it to his own satisfaction. Out of the immensity of his feeling, he was literally bathed in tears and perspiration, and most reverently approaching the patriarch he saluted him, and asked: ‘Beside this hidden sense as embodied in those significant words, is there any other thing which is secret?’

The patriarch answered: ‘In what I have shown to thee there is nothing hidden. If thou reflectest within thyself and recognizest thy own face, which was before the world, secrecy is in thyself.’

Under Hui Nêng, who died 713, the Sect was divided into two schools, represented by two of his foremost disciples, Nan Yo and Ch’ing Yuan. Hui Nêng was the last in the patriarchal line of the Zen Sect. He did not hand down his official insignia to his successors, for he feared that it might cause unnecessary strife and undesirable schism, as illustrated in his own case. With him, therefore, the history of the Zen Sect must be said to turn over a new leaf, not only externally but inwardly. The patriarchal system was destroyed, the question of heterodoxy and orthodoxy was no more; and any leader who was duly trained under a recognized master, and received his sanction for his spiritual attainment, was at liberty to develop the faith and practice of the Zen Sect in any manner best suited to his individuality. Nan Yo (died 744) and Ch’ing Yuan (died 740) equally represented the orthodox line of their common faith, the difference between the two schools being that one emphasized one aspect and the other another.

From the time of Nan Yo and Ch’ing Yuan onwards the Zen Sect made steady progress, and gained greater

influence among all classes of people, but especially among the educated. During the T'ang dynasty, under which Chinese culture and civilization may be said to have reached its consummation, was the time when Buddhism became thoroughly naturalized in China. It discarded its Hindu garb, borrowed and ill-fitting, and began to weave its own, entirely with native materials and in accord with Chinese taste. Though the doctrinal phase of Buddhism was not yet quite assimilated by the Chinese mind, the Zen Sect developed along its own peculiar line, and became thoroughly Chinese. (This will be more clearly recognized when we treat later of the faith and practice of the Zen Sect.) The greatest masters of Zen were almost all the product of this age, covering a space of about 800 years—that is roughly, from the middle of the T'ang dynasty to the end of the Sung. Many eminent scholars, poets, statesmen, and artists rapped at the monastery door, and greatly enjoyed conversation with the Zen masters. Influence on Chinese culture given by those lay disciples of the sect was considerable. Almost all the important temples and monasteries now existing in the Middle Kingdom belong to the Zen Sect, though the Sect as a living faith is as dead as everything else in that old tottering country. And from this it can be inferred how great must have been the influence the Zen sect exercised when at the zenith of its prosperity in the latter part of the T'ang, and throughout the Sung dynasty.

## JAPAN.

In Japan at present we have two schools of the Zen Sect, Sodo and Rinzai. The former traces back its long ancestral line to the Ch'ing Yuan school, and the latter originated with Rinzai (Lin Tsai in Chinese; died 867), who flourished during the middle period of the T'ang dynasty, and who succeeded the line represented by Nan Yo under the sixth patriarch. The Sodo school was introduced into Japan by Dogen, A.D. 1233, who went over to China early in the thirteenth century, and was duly authorized by his master,

T'ien-T'ung Jü-Ching (died 1228), of the Ch'ing Yuan line. The Rinzai school was officially established in the year 1191 by Yesai. The Hojo family, which was the real head of the Government at that time, greatly encouraged the dissemination of Zen teaching. This resulted in frequent communication between the Chinese and the Japanese masters. And a large number of capable leaders who arose one after another kept up the vitality of Zen faith throughout the succeeding three or four hundred years.

At present the two schools of the Zen Sect in Japan are more or less sharing in the common fate of Buddhism in the twentieth century—that is, it is in a stage of transition from a medieval, dogmatic, and conservative spirit to one of progress, enlightenment, and liberalism. The Rinzai school is more speculative and intellectual, while the Sodo tends towards quietism. The latter is numerically strong, and the former qualitatively so. The recent war in the Far East has served to reawaken the old spirit of nationalism, and young Japan is anxiously investigating the moral and spiritual legacy, the wealth and significance of which it has only recently begun to appreciate.

## PRINCIPLES OF THE ZEN SECT.

### FACTS AND NOT WORDS.

The Zen Sect is what Western scholars might call mysticism, though its characteristic development and its practical method of discipline are as different from Christian mysticism as Buddhism generally is from Christianity. The latter has always endeavoured to acknowledge the objective existence of a Supreme Being, or the transcendentality of a universal reason. The German school of mysticism, indeed, almost converted Christianity into pantheism, and tried to find God within one's own being. But there is no denying the fact that the Christian mystics were deviating from the original path of Jewish monotheism, which is really the most prominent feature of Christianity.

Buddhism, on the other hand, has shown a pantheistic tendency from the beginning of its history, and though at a certain stage of its development it was disposed towards ethical positivism, it has always encouraged the practice of Dhyāna as a means of enlightenment. It is no wonder that this special discipline came to be emphasized above all others as a saving power, when the Buddhist faith began to wither under the baneful influence of scholasticism. Though mysticism has been frequently misinterpreted and condemned, there is no doubt that it is the soul of the religious life, that it is what gives to a faith its vitality, fascination, sublimity and stability. Without mysticism the religious life has nothing to be distinguished from the moral life, and, therefore, whenever a faith becomes conventionalized, and devoid, for some reason or other, of its original enthusiasm, mysticism invariably comes to its rescue. The recrudescence of Buddhist mysticism in India, and its introduction into China and Japan, is also due to this law of the human mind.

Quite in accordance with this view, the Zen Sect teaches us to disregard or discard the entire treasure of Buddhist lore as something superfluous, for it is no more than a secondhand commentary on the mind, which is the source of enlightenment and the proper subject of study. Zen labels itself as 'a special transmission outside the canonical teaching of the Buddha,' and its practical method of salvation is 'directly to grasp the mind and attain Buddhahood.' It does not rely upon the sūtras or abhidharmas, however exalted and enlightened be the authors of these sacred books. For the ultimate authority of Zen faith is within one's self, and not without. A finger may be needed to point at the moon, but ignorant must they be who take the pointer for the real object, and altogether forget the final aim of the religious life. The sacred books are useful as far as they indicate the direction where our spiritual efforts are to be applied, and their utility goes no further. The Zen, therefore, proposes to deal with concrete living facts, and not with dead letters and theories.

## NO SŪTRAS, NO BOOKS.

The Zen Sect thus has no particular canonical books considered as the final authority for its teachings, nor has it any ready-made set of tenets which have to be embraced by its followers as essential to their spiritual welfare. What it claims to have transmitted from the Buddha is his spirit—that is, his enlightened subjectivity, through which he was able to produce so many sacred books. It was this same spirit of the founder of Buddhism that Dharma wanted to instil into the people of the Middle Kingdom. When he was passing away from this world, he wished to see if his disciples understood his spirit. One of the disciples, in response to his question, said: ‘As I understand, the essence of Buddhism is vast emptiness.’

Dharma said: ‘You have obtained only my skin.’

The other replied: ‘As I understand, I give just one glance at it, and it is never repeated.’

Dharma said: ‘You have reached as far as my bone.’

He then asked Hui K’o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said: ‘You have truly grasped my spirit,’ and the patriarchal authority was given to him.\*

In such wise the Zen masters handled their religion. They were boldly original, and were not hampered by any traditional teachings of the Buddha. Indeed, the Buddha himself had frequently to suffer a rather unkindly treatment at the hand of his Zen followers. Rinzai, for instance, the founder of the Rinzai school, exclaims: ‘O ye, my disciples, think not that the Buddha was the consummation of being. I consider him no more than the dumping-ground. The Bodhisattvas and Arhats, they are all yokes and manacles that constrain people. Therefore, Mañjuçri wanted to kill Gautama with his sword; Añgulimāla tried to injure the

\* This incident, as stated here from memory, may not be quite accurate, but it is in the main correct. No work from which to verify it is accessible to me at this moment.



Sakya monk with his weapon. O ye, my disciples, there is no such being as a Buddha, on whom we could lay a hand. The Buddhist doctrines such as relate to the triple vehicle, the five classes of converts, or the Perfect and the Abrupt, are no more than a temporary remedy intended for the diseased, and, in fact, have no intrinsic significance. If they have any at all, it is merely symbolic. The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken. For seek your Buddha and he is lost to you; seek your way and it is lost to you; seek your patriarch and he is lost to you. Therefore, O my disciples, commit not this blunder.\*

It is apparent, then, that what Zen teachers endeavoured most energetically to put forward in their missionary work was to make their disciples as original and independent as possible, not only in their interpretation of traditional Buddhism, but in regard to their ways of thinking. If there was one thing with which they were intensely disgusted, it was blind acceptance of an outside authority and a meek submission to conventionality. They wanted life and individuality and inspiration. They gave perfect freedom to the self-unfolding of the mind within one's self, which was not to be obstructed by any artificial instruments of torture, such as worshipping the Buddha as a saviour, a blind belief in the sacred books, or an unconditioned reliance upon an outside authority. They advised their followers not to accept anything until it was proved by themselves to be true. Everything, holy or profane, had to be rejected as not belonging to one's inner reason. Do not cling to the senses, do not cling to intellection; do not rely upon dualism, nor upon monism; do not be carried away by the noumenal or by the phenomenal, but be yourself even as you are, and you shall be as vast as space, as free as the bird in the air or the fish in water, and your spirit will be as transparent as the mirror. Buddha or no Buddha, God or

\* In this passage Rinzai seems to refer to the Buddha indiscriminately as a historical personage and as an idealized being.

no God, they are a mere quibbling in words which have no real signification.

KO-AN.

The Dhyâna masters thus naturally had no stereotyped method of instructing their disciples, nor had the latter any regular routine work to go through. The teachers gave instruction offhand whenever and wherever they pleased, and the pupils came to them when they had something to ask them. In the monastery each of them had his own share of work, for the building, grounds, farm, kitchen, daily religious services, and other miscellaneous affairs, had to be attended to by the monks. If they had nothing special to come to the teacher for, and were satisfied with their lot as a monk, they stayed there, quietly observing all the rules relative to the monkish life. They seem to have all acted upon their own initiative in the study of Zen.

The following incident in the life of Rinzai (Lin Tsai), who lived in the first half of the ninth century, well illustrates the monastery life which was prevalent in China then and later.

When Rinzai was assiduously applying himself to Zen discipline under Obak (Huang Po in Chinese, who died 850), the head monk recognized his genius. One day the monk asked him how long he had been in the monastery, to which Rinzai replied: 'Three years.' The elder said: 'Have you ever approached the master and asked his instruction in Buddhism?' Rinzai said: 'I have never done this, for I did not know what to ask.' 'Why, you might go to the master and ask him, "What is the essence of Buddhism?"'

Rinzai, according to this advice, approached Obak and repeated the question, but before he finished the master gave him a slap.

When Rinzai came back, the elder asked how the interview went. Said Rinzai: 'Before I could finish my questioning, the master slapped me, but I fail to grasp its meaning.' The elder said: 'You go to him again and ask

the same question.' When he did so, he received the same response from the master. But Rinzai was urged again to try it for the third time, but the outcome did not improve.

He at last went to the elder, and said: 'In obedience to your kind suggestion, I have repeated my question three times, and been slapped three times. I deeply regret that, owing to my stupidity, I am unable to comprehend the hidden meaning of all this. I shall leave this place and go somewhere else.' Said the elder: 'If you wish to depart, do not fail to go and see the master to bid him farewell.'

Immediately after this, the elder saw the master, and said: 'That young novice who asked about Buddhism three times is a remarkable fellow. When he comes to take leave of you, be so gracious as to direct him properly. After a hard training he will prove to be a great master, and, like a huge tree, he will give a refreshing shelter to the world.'

When Rinzai came to see the master, the latter advised him not to go anywhere else but to Daigu (Tai Yü), of Kao-An, for he would be able to instruct him in the faith.

Rinzai went to Daigu, who asked him whence he came. Being informed that he was from Obak, Daigu further inquired what instruction he had under the master. Rinzai answered: 'I asked him three times about the essence of Buddhism, and he slapped me three times. But I am yet unable to see whether I had any fault or not.' Daigu said: 'Obak was tender-hearted even as a dotard, and you are not warranted at all to come over here and ask me whether anything was faulty with you.'

Being thus reprimanded, the signification of the whole affair suddenly dawned upon the mind of Rinzai, and he exclaimed: 'There is not much, after all, in the Buddhism of Obak.' Whereupon Daigu took hold of him, and said: 'This ghostly good-for-nothing creature! A few minutes ago you came to me and complainingly asked what was wrong with you, and now boldly declare that there is not much in the Buddhism of Obak. What is the reason of all

this? Speak out quick, speak out quick!' In response to this, Rinzai softly struck three times with his fist at the ribs of Daigu. The latter then released him, saying: 'Your teacher is Obak, and I will have nothing to do with you.'

Rinzai took leave of Daigu and came back to Obak, who, on seeing him come, exclaimed: 'Foolish fellow! what does it avail you to come and go all the time like this?' Rinzai said: 'It is all due to your doting kindness.'

When, after the usual salutation, Rinzai stood by the side of Obak, the latter asked him whence he had come this time. Rinzai answered: 'In obedience to your kind instruction, I was with Daigu. Thence am I come.' And he related, being asked for further information, all that had happened there.

Obak said: 'As soon as that fellow shows himself up here, I shall have to give him a good thrashing.'

'You need not wait for him to come; have it right this moment,' was the reply; and with this Rinzai gave his master a slap on the back.

Obak said: 'How dares this lunatic come into my presence and play with a tiger's whiskers!'

Rinzai then burst out into a *Ho*,\* and Obak said: 'Attendant, come and carry this lunatic away to his cell.†'

All such incidents as this became soon known throughout the country, for the monks were constantly travelling from

\* This is a sort of loud cry, and is made frequently by Zen masters in their religious discourse. *Ho* is Chinese pronunciation; in Japanese it is *katsu* or *kwatsu*, the ultimate vowel of which is only slightly audible.

† This is one of the most noted 'cases' (*Ko-an*) in the history of the Zen Sect. So far as its literary account goes, there seems nothing particularly religious or philosophical or illuminative of the Zen faith. On the other hand, the uninitiated may consider the whole affair a farce, devoid of any import, religious or otherwise. But Zen teachers think that they who understand this 'case' understand everything under and above the sun. To give a typical instance of Zen teaching, I have here reproduced this incident almost as fully as in the original text, 'Rinzai Rok' ('Lin tsai lu' in Chinese).

one monastery to another, and they were made subjects of their religious discussion. They are technically known as 'ko-an' (*kung-an* in Chinese), literally meaning 'official record,' or a judicial case which has to be examined before a tribunal of the Zen jurists. Later in the history of the Zen Sect these records were shown by the master to his pupils, as the means of attaining spiritual enlightenment and comprehending the inner spirit of Buddhism. A few instances are given here to let our readers have a general idea as to the Zen teaching.

1. A monk asked Dozan (Tung Shan, 806-869): 'Who is the Buddha?' And the master replied: 'Three pounds of flax.'<sup>\*</sup>

\* On this the well-known author of the 'Heki-gan Shu' ('Pi Yen Chi') comments: 'This "judicial case" is very much misunderstood by some of the masters, as they do not know how to masticate and digest and appreciate it. Why? Because it is insipid and devoid of taste. Many answers have already been given to the query, What is the Buddha? Some say, "He is in the sanctum;" others, "He is the one with the thirty-two marks;" and still others, "He is a bamboo-whip made at Chang Lin Hill." But Dozan's answer, "Three pounds of flax," goes far beyond all these, and puts the old masters to silence. Those who do not understand him imagine that he was at the time in the kitchen weighing the flax, when a monk approached and asked him about the Buddha, and that he gave the answer as reported. Some think that Dozan is ironical, for when he says east he means west. Some say that as the inquisitive monk, not knowing himself who was a Buddha, came to Dozan and asked the question, so the master answered him in a roundabout way. Oh, these palsy-stricken commentators!

'There is another class of scholars who say that those three pounds of flax are no more than the Buddha himself. How far off the track they are! If they labour to unravel Dozan's words in this manner, they will not be able even to dream of the proper solution, though they might work till the end of eternity.

'Why? Because words are a mere vessel in which the reason is carried. If you comprehend not the spirit of the master, but only want to grope in the dark maze of words, you would never catch a glimpse of the spirit. Says an ancient sage: "Reason as such has no expressions, but it is through expressions that it becomes manifest; and when we know the reason we neglect expressions." Only they that have penetrated the veil reach the first fact.

2. A monk asked Suibi (T'sui Wei) what is the significance of the first patriarch's coming over to China. (This is considered generally to be tantamount to asking the first principle of Buddhism.) Suibi said: 'Wait till nobody is around here, and I shall tell you of it.' They entered into the garden, when the monk said: 'There is nobody about here. I pray you tell me.' Suibi then pointed at the bamboo, saying: 'This bamboo has grown so high, and that one rather short.'\*

3. Rinzai once delivered a sermon before a gathering of his disciples, in which he said: 'Upon this mass of red-coloured flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates.† Those who have not yet testified this, behold, behold!' A monk came out of the rank, and asked: 'Who is this untitled true man?' The master then descended from the chair and took hold of this monk, saying: 'Speak, speak.' The monk faltered, whereupon, releasing him, remarked Rinzai: 'What a worthless stuff is this untitled true man!' And he returned to his room.

As is seen in these 'judicial cases,' what Zen masters aim to attain is not a secret communion with a Supreme Being, or a hypnotic absorption in the absolute, or the dreaming of a divine vision, or forgetting one's self in a vast emptiness, where all marks of particularity vanish, leaving only the blankness of the unconscious. Their efforts seem to be to come in contact with the universal

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'This case of "three pounds of flax" is like the public highway leading to Chang An (capital): each step, up and down, is easy and smooth.'

\* A similar story is told of Mok-hyo (Mu Ping), who was asked by a monk what was the first principle of Buddhism. Hyo said: 'What a large melon is this!'

When another master was asked whether Buddhism could be found in a lonely, desolate, unfrequented region among craggy mountains, the master said: 'Yes.' Being further asked how that was, he said: 'Rocks and boulders there are: larger ones are large and smaller ones small.'

† Literally, face-gates.

reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognizes it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as Western philosophers would have it, Zen teachers designate such a one a Buddha, or Bodhisattva, or Daizen Chishiki (great, good, wise man).

#### NOT ASCETICISM.

Those who are only acquainted with the ascetic phase, or the pessimistic phase of Buddhism may think that the Zen Sect shares it too; but the fact is that the Zen is one of the most positivistic and energetic sects of Buddhism. Be only in accord, it teaches, with the reason of the universe, and the enlightened do not see anything in the world of the senses to be condemned or shunned, as is done by ascetics or pessimists. In this respect the Zen Sect is like other Mahāyānists—that is, they regard sympathy and loving-kindness as the very foundation of their religion. For they refuse to remain in their exalted spiritual position and to leave all their fellow-creatures suffering in ignorance. They come down into this world of particulars, as it were, from their ideal universality. They live like the masses; they suffer, endure, and hope. But their inner life is not disturbed by any tribulation of this world. The process of spiritual development of a Zen follower is pictorially illustrated in the popular book called 'Jūni Gyū no Zu'—that is, 'Twelve Oxen Pictures'—in which the spiritual training of the Zen Sect is likened to the taming of an ox. Were it not for lack of space, those pictures are well worth reproducing.

#### PHILOSOPHY OF ZEN.

No attempt will here be made to expound the philosophy of Zen which underlies those enigmatic 'ko-an,' a few samples of which have been given above, but I shall limit myself to giving to the reader a translation of certain passages in the

'Sermons of the Sixth Patriarch' ('Fa pao tan ching'), which was really an epoch-making work in the history of the Zen Sect. The book seems to have been compiled by his disciples from their notebooks.\*

'Have your hearts thoroughly purified, and think of the Mahâ-Prajñâ-Pâramitâ. O my good and intelligent brethren, all beings are from the beginning in possession of the Bodhi-Prajñâ (intelligence or wisdom), and the reason why they are unable to realize it is due to their confused subjectivity. You should, therefore, exert yourselves according to the instruction of a great enlightened teacher, and have an insight into the nature of being. The Buddha-nature is the same in the ignorant as in the intelligent; but as there is a difference between enlightenment and confusion, some are called benighted, while others are enlightened. I shall now speak about the doctrine of Mahâ-Prajñâ-Pâramitâ, and lead you to the way of intelligence. Listen to me with hearts true and sincere, as I speak unto you.

'O my good and intelligent brethren, people are talking all the time about Prajñâ, but they do not comprehend the Prajñâ of their own being. It is like unto talking about food, which does not satisfy the appetite. If they keep on only talking about the supraphenomenal, there will never be a time when they actually have an insight into it. Mere talking is of no avail.

'O my good and intelligent brethren, Mahâ-Prajñâ-Pâramitâ is a Sanskrit term, and means in our language "the great intelligence that leads to the other shore." This should be practised in your own heart, and not be talked about with your lips. If talked about and not practised, it is like unto a mirage, phantom, dew, or light-

\* The translation of this kind of work is full of difficulties, especially when the writer does not lay claim to philosophical accuracy. The sentences are loosely connected, and important terms are used without definition. The translator hopes that the reader will be satisfied if the general drift of the text has been made sufficiently intelligible in what follows.



ning. If talked about as well as practised, the heart and the mouth are in harmony.

'The Buddha is the essence of your being; outside of it there is no Buddha.

'What is Mahā? Mahā means "great." The vastness of the mind is like unto space: it has no limits, it is neither square nor circular, it is neither large nor small. It has no colour, such as blue, yellow, red, or white. It has also no magnitude, such as high or low, long or short. It is, again, free from anger and joy; it is above yes and no, good and evil. It has no tail or head.

'The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense. O my good and intelligent brethren, take heed, however, not to cling to emptiness when I speak thus. This is most important—not to cling to emptiness (or indeterminations). For those who sit quietly absorbed in the contemplation of the absolute (that is, empty) are sinking in blank nothingness.

'O my good and intelligent brethren, space, as we see it about us, embraces all material forms, such as the sun, moon, stars, and constellations, mountains, rivers, and the great earth, the bubbling springs and the murmuring rivulets, grasses, trees, woods and thickets, good men as well as bad, heaven as well as hell, and all the great oceans and all the mountains of Sumeru. Do they not all exist in space? When I speak of the emptiness of one's essence, it should be understood in the same way.

'O my good and intelligent brethren, the self-essence embraces all things, and on that account it is called "great." All things exist in the essence of every sentient being. When you see good and evil existing in this world, do not cling to them, nor shun them, nor be defiled by them. The mind is like unto space, and it is called great—that is, Mahā.

‘O my good and intelligent brethren, they that are confused talk with the mouth, while the wise practise in the heart. Again, they that are confused sometimes sit quietly and disturbed by no thoughts, and they think they are great. Such people as these are not worth mentioning, for their views are faulty.

‘O my good and intelligent brethren, the capacity of the mind is great, and there is not a spot in this universe where it does not prevail. When it is working it is manifest, and through this apparent working we come to the knowledge of all things. All is one and one is all. Coming or going, it knows no restraint; the mind is in its essence freedom, it is Prajñâ. O my good and intelligent brethren, all Prajñâ-wisdom grows out of your self-essence, and does not come from without. Take heed to avoid errors, for this is the free operation of your inner reason. Be true to yourselves, and everything else will come out true. The mind’s capacity is great and its working universal; it is not concerned with details. Do not commit yourselves to mere talking all day. If you do not practise this in your own hearts, you are like unto a man of low birth calling himself a king, which is unrealizable in him. Such persons cannot be called my disciples.

‘O my good and intelligent brethren, what is Prajñâ? Prajñâ means in our language “intelligence.” If in all places and at all times your every thought is not benighted, and you always put your intelligence into work, this is Prajñâchâra. When even a single thought of yours is benighted, Prajñâ is lost; when even a single thought of yours is enlightened, Prajñâ is manifest there. People are so benighted and confused that they do not perceive Prajñâ and yet speak of it. Even when the mind is not clear, they pretend to be perceiving Prajñâ. They talk all the time about emptiness, and know not what real emptiness means, for Prajñâ has no particular form, being the mind itself. One who understands in this wise knows what is Prajñâ intelligence.

‘What is Pâramitâ? It is the Western language, and

means in this land "to reach the other shore"—that is to say, to be free from birth and death. When you are fettered by the phenomenal, there is birth and death, as the waves are stirred in water, and that we call "this shore." When you are not attached to the phenomenal, there is no birth and death, as water eternally flowing, and that we call "the other shore," or *Pāramitā*.

'O my good and intelligent brethren, confused are they that do mere talking, for at the moment of their thinking they have committed blunders and wrongs. To practise *Prajñā* in every thought, this is in accord with your inner reason. Those who are enlightened in this matter understand *Prajñādharmā*, and those who discipline themselves in this principle are practising *Prajñāchāra*. They are common mortals who do not discipline themselves in this, while they are Buddhas who practise this in their thought.

'O my good and intelligent brethren, common mortals are Buddhas, and all the passions and desires are born of wisdom (*bodhi*). As long as your thoughts are confused you are common mortals, but at the very moment you are enlightened you are Buddhas. When your minds are fettered by sensuality, every desire you cherish is defiled; but as soon as your minds are freed from the bondage, every desire of yours is born of wisdom. O good and intelligent brethren, the *Mahā-Pārajñā-Pāramitā* is to be most honoured, has no equal, and stands all alone. It does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it. By the operation of this great *Prajñā* all the passions, desires, and sensualities are destroyed that arise from the five *skandhas*. By thus disciplining one's self, Buddhahood is attained, and the three venomous passions are converted into morality, tranquillity, and wisdom.

'O my good and intelligent brethren, from this spiritual gate of one *Prajñā* there have issued 84,000 forms of wisdom. Why? Because 84,000 different forms of evil passions are possessed by sentient beings. If they were free from sensuality, wisdom, which is never independent

of one's inner reason, would be manifest all the time. They that are enlightened have no hankering, no repentance, no attachment. In them there is no hypocrisy awakened. Through the operation of one's own true inner reason, which is no more than Prajñâ itself, reflect upon all things and illuminate them, and cling not to them nor shun them. This is the way in which reason is perceived and Buddhahood is attained.'

## ZEN AND GENERAL CULTURE.

### CHINA.

Apart from the general influence of Buddhism upon Chinese thought, Zen discipline seems to have been singularly acceptable to the Oriental people. Through the medium of the Zen Sect, Indian Buddhism can be said to have been thoroughly naturalized in the Middle Kingdom and also in Japan. It was not so elaborately speculative as some other Buddhist sects, such as the T'ien T'ai, the Avatamsaka, the Mādhyamika, or the Yoga, and this simplicity particularly suited the practical tendency of the Chinese mind. The Zen did not antagonize the doctrines of Confucius, as did Taoism, but instead tried to absorb them within itself as a part of its practical discipline, and this must have been very gratifying to the Confucians, who were fond of rituals and advocated formalism. Again, the Zen had something in it which savoured of Taoism, as it taught non-attachment to things worldly and a mystic appreciation of Nature, and this must have satisfied the Laotzean elements of the country. In short, the Zen was so elastic, so comprehensive, and so ready to reconcile itself to its environment that it finally came to contain within itself everything that was needed by the Chinese mind. No wonder, then, that its influence among the educated as well as the masses was almost phenomenal since its definite establishment in the middle part of the T'ang dynasty. If in those days the Zen Sect had not existed, the repeated

persecutions might have entirely wiped out all trace of Buddhist influence in China, and the resuscitation of Chinese speculative philosophy in the Sung dynasty and the Ming (1368-1628) might have been an impossibility.

Zen teachers of China used most popular and most forcible language instead of foreign, borrowed Sanskrit-Chinese, and this fact must be considered to have not a little contributed to its universal propagation. Almost all the noted monasteries in China at present belong to the Zen Sect, though the monks no more manifest the spirit of the ancient masters. A great majority of those Confucian scholars or cultured officials who are at all acquainted with Buddhism have gained their knowledge from Zen literature. From towards the end of the T'ang dynasty scholars and statesmen who were worthy of note went to the Zen monasteries, and either submitted themselves to the discipline, or delved deeply into its mysterious literature. The tradition seems to be still alive among the educated Chinese of the present day. And the strange fact is that, in spite of their denunciation of the literary demonstration of the faith, the Zen teachers have produced many writings with a style peculiarly their own.

#### JAPAN.

Into Japan the Zen Sect was introduced in its perfected form at the time when feudalism began to take hold of the country. Its simplicity, directness, and efficiency instantly won the heart of the warrior, and the samurais began to knock at the monastery gate. The Zen does not share those peculiarities of early Buddhism which were acceptable only to people of the leisurely class, nor has it anything to do with pessimism, passivity, or non-resistance. The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen. The so-called Hojo period in the history of Japan, which is noted for able administration, simplicity of life, and the efficiency and energy of the military class, had thus successfully started the Zen Sect

in the land of the Rising Sun. The Zen monasteries, still extant in Kamakura, the ancient capital of the Hojo Government, are monuments of the devotion of its adherents.

The Ashikaga Shogunate that succeeded the Hojo, as well as the Imperial House of those days, greatly patronized Zen, which now thoroughly permeated every fibre of Japanese life and civilization. Not only emperors, statesmen and generals came to see Zen masters, but also men of letters, artists, singers, actors, wrestlers, merchants, masters of tea ceremony, and swordsmen. They could not withstand the overwhelming tide of the mystic discipline which was considered to hold the key to the secrets of life and the universe.

Bushido, which has come lately to be much talked of since the conclusion of the Russo-Japanese war, owes its development to a considerable extent to the Zen Sect. It is, in fact, a production of the three moral forces in Japan—Shintoism, Confucianism, and Buddhism. Each of them has contributed something to the formation of this code of the knighthood of Japan. According to the positions taken by different critics, the share of each of these contributing elements may be emphasized or underrated; but no fair observer will deny that Zen had a great deal to do with the religious and spiritual aspect of Bushido. For the *Lebensanschauung* of Bushido is no more nor less than that of Zen. The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training, and not from any such blind, fatalistic conception as is sometimes thought to be a trait peculiar to Orientals.

## ZEN DISCIPLINE.

Zen teachers train their pupils in two ways—intellectual and conative or affective. To develop the speculative power of the pupil, a 'ko-an' or judicial case, which was discussed or constructed by the old masters, is given to him as an object of reflection. The teacher may request the pupil to present his views on such cases as these: 'What is your original face which you have even before your parents were born?' or 'The object of Buddhist discipline is to have an insight into the nature of the mind, and thus to attain Buddhahood. Where, now, do you locate your mind?' or 'All things are said to return to One. Where, then, is the ultimate home of this One?' or 'When an ancient master of Zen was asked what was the essence of Buddhism, he said: "The oak-tree in my garden." What is the signification of this?'

When these questions are given, the pupil will try his best to solve them. He may think that the 'original face' means the ultimate reason of existence, or that the 'One to which all things return' is the absolute ground of things, and has nowhere else to return but to itself. According to these views, he will approach the teacher, displaying before him all his precious stock of philosophical and religious knowledge. But such demonstrations will call forth but a cold reception at the hand of the Zen teacher, though they might be in accord with a conventional interpretation of Buddhist theology. For Zen is not to demonstrate or to interpret or to discuss, but to present the fact of faith as it is. Those who are generally addicted to talking on things which they have never experienced personally, who have taken symbols for things and intellectual representations for realities, will for the first time in their lives realize, when they are so bluntly treated by Zen teachers, how superficial and confused their minds were, and how unsteady was the foundation of their faith. They will thus, under the Zen training, learn to define their notions of things

clearly and accurately ; they will also be induced to reflect within themselves, as well as on things outside, from a point of view quite different from those they had held. Even if they are unable to grasp the signification of the 'ko-an,' this reflective habit which they are going to acquire (though this is not the main object of Zen) will considerably help the pupils in their moral training.

When one case is settled, another and perhaps more complicated one will be given, so that the pupil will be able to see the prevalence of one principle in all cases, and this will be continued as long as he desires.

The conative or affective phase of Zen discipline is accomplished by the means of *zazen* (dhyâna). In this the pupil is required to sit quietly for a certain length of time, during which he will think of the 'ko-an' given to him. Zazen can be practised by the pupil alone or in company of others in a hall especially built.

Zazen is not meant to induce a trance or a state of self-hypnotization. It aims at keeping the mind well poised and directing attention on any point one wills. Most people, especially in these days of commercial and industrial rush, are so given up to excitements, impulses, and sensationalism that they often prematurely exhaust their nervous energy, and finally lose equilibrium of mind. Zen professes to remedy this useless waste of energy on the one hand, and to increase, as it were, a reserve stock of mentality.

In conclusion, it may be of interest to our readers to see what a Zen teacher of modern times has to say about the practice of Zen, and here I give some extracts from the Reverend Soyen Shaku's work entitled 'Sermons of a Buddhist Abbot,' which is a collection of some of his addresses delivered during his recent visit to America. He occupies a very prominent position in the Zen hierarchy in Japan, and is the Lord Abbot of the historical monasteries of Kamakura, where the Zen Sect of Japan first laid down its foundation.

'What is dhyâna ? Dhyâna literally means, in Sanskrit,



pacification, equilibration, or tranquillization, but as religious discipline it is rather self-examination or introspection. It is not necessarily to cogitate on the deep subjects of metaphysics, nor is it to contemplate the virtues of a deity, or the transitoriness of mundane life. To define its import in Buddhism, roughly and practically, it is the habit of withdrawing occasionally from the turbulence of worldliness and of devoting some time to a quiet inspection of one's own consciousness. When this habit is thoroughly established, a man can keep serenity of mind and cheerfulness of disposition, even in the midst of his whirlwind-like course of daily life. Dhyâna is, then, a discipline in tranquillization. It aims at giving to the mind the time for deliberation, and saving it from running wild; it directs the vain and vulgar to the path of earnestness and reality; it makes us feel interest in higher things which are above the senses; it discovers the presence in us of a spiritual faculty which bridges the chasm between the finite and the infinite; and it finally delivers us from the bondage and torture of ignorance, safely leading us to the other shore of Nirvâna.

'Dhyâna is sometimes made a synonym for *samatha* and *samâdhi* and *samâpatti*. *Samatha* is tranquillity and practically the same as dhyâna, though the latter is much more frequently in use than the former. *Samâpatti* literally is "put together evenly" or "balanced," and means the equilibrium of consciousness in which takes place neither wakefulness nor apathy, but in which the mind is calmly concentrated on the thought under consideration. *Samâdhi* is a perfect absorption, voluntary or involuntary, of thought in the object of contemplation. A mind is sometimes said to be in a state of *samâdhi* when it identifies itself with the ultimate reason of existence and is only conscious of the unification. In this case, dhyâna is the method or process that brings us finally to *samâdhi*.

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'Now, the benefits arising from the exercise of dhyâna are more than one, and are not only practical but moral and spiritual. Nobody will deny the most practical advan-

tage gained through presence of mind, moderation of temper, control of feelings, and mastery of one's self. A passion may be so violent at the time of its agitation that it will fairly consume itself to utter destruction, but a cool-headed man knows well how to give it the necessary psychological time of rest and deliberation, and thus to save himself from plunging headlong into the Charybdis of emotion. And this cool-headedness, though in some measure due to heredity, is attainable through the exercise of dhyâna.

‘Intellectually, dhyâna will keep the head clear and lucid, and, whenever necessary, make it concentrate itself on the subject at issue. Logical accuracy depends greatly on the dispassionateness of the arguing mind, and scientific investigation gains much from the steadiness of the observing eye. Whatever be a man's intellectual development, he has surely nothing to lose, but a great deal to gain, by training himself in the habit of tranquillization.

‘In these days of industrial and commercial civilization, multitudes of people have very little time to devote themselves to spiritual culture. They are not altogether ignorant of the existence of things which are of permanent value, but their minds are so engrossed in details of everyday life that they find it extremely difficult to avoid their constant obtrusion. Even when they retire from their routine work at night, they are bent on something exciting which will tax their already overstretched nervous system to the utmost. If they do not die prematurely, they become nervous wrecks. They seem not to know the blessings of relaxation. They seem to be unable to live within themselves and find there the source of eternal cheerfulness. Life is for them more or less a heavy burden, and their task consists in the carrying of the burden. The gospel of dhyâna, therefore, must prove to them a heaven-sent boon when they conscientiously practise it.

‘Dhyâna is physiologically the accumulation of nervous energy; it is a sort of spiritual storage battery in which an enormous amount of latent force is sealed—a force which

will, whenever demand is made, manifest itself with tremendous potency. A mind trained in dhyāna will never waste its energy, causing its untimely exhaustion. It may appear at times, when superficially observed, dull, uninteresting, and dreamy, but it will work wonders when the occasion arises; while a mind ordinarily addicted to dissipation succumbs to the intensity of an impulse or a stimulus without much struggling, which ends in complete collapse, for it has no energy in reserve. Here, let me remark incidentally, can be seen one of the many characteristic differences between Orientalism and Occidentalism. In all departments of Oriental culture a strong emphasis is placed upon the necessity of preserving the latent nervous energy, and of keeping the source of spiritual strength well fed and nourished. Young minds are trained to store up within, and not to make any wasteful display of their prowess and knowledge and virtue. It is only shallow waters, they would say, that make a noisy, restless stream, while a deep whirlpool goes on silently. The Occidentals, as far as I can judge, seem to be fond of making a full display of their possessions with the frankness of a child; and they are prone to a strenuous and dissipating life, which will soon drain all the nervous force at their command. They seem not to keep anything in reserve which they can make use of later on at their leisure. They have indeed candid and open-hearted traits, which sometimes seem wanting in the Orientals; but they certainly lack the profound depth of the latter, who never seem to be enthusiastic, clamorous, or irrepressible. The teaching of Lao-tze or that of the "Bhagavadgītā" was not surely intended for the Western nations. Of course, there are exceptions in the West as well as in the East. Generally speaking, however, the West is energetic and the East mystical; for the latter's ideal is to be incomprehensible, immeasurable, and undemonstrative even as absolute being. And the practice of dhyāna may be considered in a way one of the methods of realizing this ideal.

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'In the "Chandradîpa-samâdhi Sûtra," the benefits of dhyâna practice are enumerated as follows: (1) When a man practises dhyâna according to the regulation, all his senses become calm and serene, and, without knowing it on his part, he begins to enjoy the habit. (2) Loving-kindness will take possession of his heart, which then, freeing itself from sinfulness, looks upon all sentient beings as his brothers and sisters. (3) Such poisonous and harassing passions as anger, infatuation, avarice, etc., gradually retire from the field of consciousness. (4) Having a close watch over all the senses, dhyâna guards them against the intrusion of evils. (5) Being pure in heart and serene in disposition, the practiser of dhyâna feels no inordinate appetite in lower passions. (6) The mind being concentrated on higher thoughts, all sorts of temptation and attachment and egoism are kept away. (7) Though he well knows the emptiness of vanity, he does not fall into the snare of nihilism. (8) However entangling the nets of birth and death, he is well aware of the way to deliverance therefrom. (9) Having fathomed the deepest depths of the Dharma, he abides in the wisdom of Buddha. (10) As he is not disturbed by any temptation, he feels like an eagle that, having escaped from imprisonment, freely wings his flight through the air.

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'The practice of dhyâna is often confounded with a trance or self-hypnotism—a grave error which I here propose to refute. The difference between the two is patent to every clear-sighted mind, for a trance is a pathological disturbance of consciousness, while dhyâna is a perfectly normal state of it. Trance is a kind of self-illusion, which is entirely subjective and cannot be objectively verified; but dhyâna is a state of consciousness in which all mental powers are kept in equilibrium, so that no one thought or faculty is made predominant over others. It is like the pacification of turbulent waters by pouring oil over them. In a smooth, glossy mirror of immense dimension no waves are roaring, no foam is boiling, no splashes

are spattering. And it is in this perfect mirror of consciousness that myriads of reflections, as it were, come and go without ever disturbing its serenity. In trances certain mental and physiological functions are unduly accelerated, while others are kept altogether in abeyance, the whole system of consciousness thus being thrown into disorder; and its outcome is the loss of equilibrium in the organism, which is very opposite to what is attained through the practice of dhyāna.

‘Again, some superficial critics think that Buddhist dhyāna is a sort of intense meditation on some highly abstracted thoughts, and that the concentration, which works in the same way as self-hypnotism, leads the mind to the state of a trance, called Nirvāna. This is a very grievous error committed by those who have never comprehended the essence of religious consciousness, for Buddhist dhyāna has nothing to do with abstraction or hypnotization. What it proposes to accomplish is to make our consciousness realize the inner reason of the universe which abides in our minds. Dhyāna strives to make us acquainted with the most concrete and, withal, the most universal fact of life. It is the philosopher’s business to deal with dry, lifeless, uninteresting generalizations. Buddhists are not concerned with things like that. They want to see the fact directly, and not through the medium of philosophical abstractions. There may be a god who created heaven and earth, or there may not; we might be saved by simply believing in his goodness, or we might not; the destination of evil-doers may be hell and that of good men paradise, or this may be reversed. True Buddhists do not trouble themselves with such propositions as these. Let them well alone; Buddhists are not so idle and superficial as to waste their time in pondering over the questions which have no vital concern with our religious life. Buddhists through dhyāna endeavour to reach the bottom of things, and there to grasp with their own hands the very life of the universe, which makes the sun rise in the morning, makes the bird cheerfully sing in the balmy spring breeze, and also makes

the biped called man hunger for love, righteousness, liberty, truth, and goodness. In dhyâna, therefore, there is nothing abstract, nothing dry as a bone and cold as a corpse, but all animation, all activity and eternal revelation.

‘Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyâna practice. Their conception of the eightfold dhyâna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyâna, they enter into different stages of samâdhi. They (1) come to think that they are lifted up in the air like a cloud; (2) they feel the presence of some indescribable luminosity; (3) they experience a supernatural jôy; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samâdhi.

‘But, according to Buddhism, all these visionary phenomena as the outcome of dhyâna are rejected, for they have nothing to do with the realization of the religious life. In the “S’urângama Sûtra” fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyâna has to guard himself, and among them we find those psychical aberrations mentioned above.’

#### LITERATURE.

The Zen Sect is very prolific in writings, though it is an avowed enemy of literature, and it has produced many learned scholars, to whom we are indebted for our ability

to trace its history and development almost to its every step. Among many books treating of the history of the Zen Sect, 'Ching teh chuan têng lu' and 'Hsü chuan têng lu' ('Records of the Transmission of the Light,' all in sixty-six fascicles) are to be recommended. For the earliest treatises of the philosophy of Zen, the reader is referred to the short metrical exposition by the third Zen patriarch of China, entitled 'Hsin hsin ming' ('On Faith'), and the 'Sermons of the Sixth Patriarch' ('Lu tsu tan ching'). Among later Zen literature, illustrative of its full development in a way peculiar to the Far Eastern mind, we may mention 'Lin tsai lu' ('Records of Lin-Tsai') and 'Pi yen chi' ('Collections of Pi-Yen'). For the practice of dhyâna, see 'Fu kwan zazen gi' and 'Zazen yôjin ki.' 'Shôbô genzo' ('The Eye of the Good Law') and 'Shûmon mujin tô ron' ('The Eternal Lamp of the Zen Sect'), both by Japanese Zen teachers, may be very profitably consulted by the uninitiated, though they may feel occasionally as if looking at the moon through a veil.

IV

A CHINESE COLLECTION OF  
ITIVUTTAKAS

By K. WATANABE

A COLLECTION of Itivuttakas exists in the Chinese Tripiṭaka.\*  
It was translated by Yuan Chwāng, 650 A.D.†

This Chinese collection consists of seven fasciculi, and the sūtras contained therein are arranged in three parts, each having its subdivisions, which always end, just as the corresponding Pāli Vaggas do,‡ with the verses of the résumé (uddāna).§

I. Eka-dharma-khaṇḍa 一法品	{	I. Sūtras 1—12. II. Sūtras 13—24. III. Sūtras 25—47. IV. Sūtras 48—60.
II. Dvi-dharma-khaṇḍa 二法品	{	I. Sūtras 1—12. II. Sūtras 13—24. III. Sūtras 25—36. IV. Sūtras 37—50.
III. Tri-dharma-khaṇḍa 三法品	{	I. Sūtras 1—13. II. Sūtras 14—25. III. Sūtras 26—28.

\* Nanjio's Catalogue, 714. The author of the Catalogue made here a slight mistake in rendering the Chinese title **本事**, a well-known translation for Itivṛttaka 伊帝目多伽, by the Sanskrit 'Mūla-vastu.'

† Nanjio, 1483, vol. v.; 1485, vol. viii. The translation, finished on November 8 of the first year of 永徽, was begun on September 10 of the same year.

‡ Itivuttaka, edited by Windisch, 1890 (Pāli Text Society). I quote throughout from this excellent edition.

§ 嚧陀南.



Part III is apparently defective, and the absence of an uddāna at the end of the work confirms this. Whether this deficiency was already in the original text brought by the great translator or has arisen with him we cannot tell; but we know that his translation had, only some two or three weeks before his death,\* exactly the same number of fasciculi as it now has; for the description of it in the Tā-thān-nēi-tien-lu, which was then composed, says so. Only a small number of sūtras, therefore, can have been lost since then.

That the original of this translation was a Sanskrit text can be easily affirmed from the repeated statement† in the life of the translator, that the texts he brought to China were in the Fan language. The Chinese transcription of certain proper names and technical terms in the book‡ supports this affirmation.

The Chinese collection agrees in the main with the Pāli text, in the same manner as in the case of the Nikāyas. The Pāli suttas in the first two Nipātas are almost all found in the Chinese, some identical both in meaning and words, some only of similar contents.

Three-fifths of the suttas in Nipāta III. of the Pāli cannot be identified in the Chinese. This may be due to the incompleteness of that Nipāta in the Chinese. The whole of the fourth Nipāta of the Pāli is wanting in the Chinese. Out of the 112 sūtras of the Pāli the Chinese has only 65 sūtras, but, on the other hand, the Chinese has some sūtras which are not in the Pāli. The correspondence of those 65 sūtras,

\* A.D. 664. The Catalogue was compiled in the first month, 664 (Nanjio, 1483, vol. xvi.). Yuan Chwāng died on February 5 of the same year (Nanjio, 1494, vol. x.).

† The texts brought by the great translator are always described as 梵本 (Sanskrit text) in the 'Si-yu-ki' or in the 'Life of Yuan Chwāng.'

‡ 拘瑟社羅 (Ko-tse-chi-la) for Kauṣṭhila, iii. 1; 補特伽羅 (pu-te-ka-la) for pudgala, i. 56, ii. 2, etc.

that are more or less the same in both versions, will become clear from the following table :

PĀLI.	CHINESE.	PĀLI.	CHINESE.
<i>Nipāta I.</i>	<i>Khaṇḍa I.</i>	<i>Nipāta II.</i>	<i>Khaṇḍa II.—</i>
Vagga 1.		Vagga 2—cont.	cont.
1—3	13—15	9	29
4	18	10	20
5	16	11	23
6	23	12	48
7	47		
8	11	<i>Nipāta III.</i>	<i>Khaṇḍa III.</i>
9—10	35—36	Vagga 1.	
		1—9	—
Vagga 2.		10	11
1	37	Vagga 2.	
2	40	1	24
3	38	2	—
4—5	1—2	3	20
6	50	4—5	II. 9—10
7	49	6	10
8—9	9—10	7—10	—
10	4	Vagga 3.	
Vagga 3.		1—4	—
1	5	5	14
2	—	6	—
3	12	7	12
4	3	8	—
5	54	9	1
6	51	10	17
7	48	Vagga 4.	
<i>Nipāta II.</i>	<i>Khaṇḍa II.</i>	1	16
Vagga 1.		2	—
1—2	1—2	3	27
3—4	9—10	4	—
5—6	7—8	5	26
7	22	6	22
8	14	7	15
9	13	8—10	—
10	—	Vagga 5.	
Vagga 2.		1	25
1	39	2—5	—
2	16	6	4
3	30	7	—
4	—	8	10
5	25	9	II. 37
6	24	10	—
7	19		
8	21	<i>Nipāta IV.</i>	
		1—13	—

To show the manner in which the two texts mutually correspond, the following selected passage is given :

PĀLI, I. 1, 2.

Vuttam hetam Bhagavatā  
vuttam - arahatā - ti me  
sutam :

Eka - dhammam bhik-  
khave pajahatha.

Aham vo pāṭibhogo Anā-  
gāmitāya.

Katham eka-dhammam ?  
Dosam bhikkhave eka-  
dhammam pajahatha.  
Aham vo pāṭibhogo Anāgā-  
mitāya-ti.

Etam attham Bhagavā  
avoca, tatthetam iti vuc-  
cati.

Yena dosena duṭṭhāse  
Sattā gacchanti duggatim

Tam dosam sammad-añ-  
ñāya  
Pajahanti vipassino  
Pahāya na punāyanti  
Imam lokam kudācanaan-ti.

Ayam-pi attho vutto  
Bhagavatā iti me sutan-ti.

CHINESE, I. 14.

I have heard these words  
from the Bhagavan :

Know ye, Bhikṣus, if any  
living being abandon one  
thing, I judge him cer-  
tain to get the fruition of the  
Anāgāmin.\* What is that  
one thing? It is Anger. Why  
is it so? All living beings  
fall into bad states of exist-  
ence, being defiled by anger,  
and so continually suffer the  
torture of births and deaths.  
If he abandon that thing,  
I judge him certain to get  
the fruition of the Anāgāmin,  
and he will no more return  
to this world to transmigrate.  
Therefore I teach if he—

Then the Bhagavan, to  
sum up the meaning of this  
exhortation, uttered the gā-  
thās :—

I think that all beings  
defiled by anger are falling  
into bad states of existence,  
and are suffering from the  
transmigration of births and  
deaths.

If he rightly understand  
this and abandon anger  
for ever, he will get the  
fruition of the Anāgāmin, and  
will no more return to this  
world for transmigration.

\* 不還果.

As the order of the sūtras in the two texts clearly shows, it is not difficult to assume that they had a common source, from which they respectively developed into their present shapes. But the more detailed and expanded style and contents of the Chinese sūtras seem to suggest for it a later date than that of the Pāli. For instance, the Pāli enumerates, in the identical sūtras 1 to 6, only six sins to be abandoned as the means of attaining Anāgāminship. In the Chinese we see a distinct increase in this enumeration. The sins mentioned mount up to a dozen; and beside these negative means, ten positive acts, recollections of,\* or meditations on Buddhist dogmas are enumerated.

PĀLI, I. i. 1—6.

CHINESE, I. 13—24.

*The sins to be abandoned before attaining Anāgāminship.*

*To attain the Anāgāminship—*

	<i>To attain the Anāgāminship—</i>	
	<i>I. The sins to be abandoned.†</i>	<i>II. The dogmas to be recollected.‡</i>
1. Lobha.	1. Lobha, 貪.	1. Buddha, 佛.
2. Dosa.	2. Dveṣa, 瞋.	2. Dharma, 法.
3. Moha.	3. Moha, 痴.	3. Saṃgha, 聖衆.
4. Kodha.	4. Mrakṣa, 覆.	4. Śīla, 戒.
5. Makkha.	5. Pradāsa, 惱.	5. Dāna, 施.
6. Māna.	6. Krodha, 忿.	6. Deva, 天.
	7. Upanāha, 恨.	7. Upaśāma, 休息.
	8. Īrṣyā, 嫉.	8. Ānāpāna, 安般.
	9. Mātsarya, 慳.	9. Kāya, 身.
	10. Saṃrakta, 耽.	10. Mṛtyu, 死.
	11. Māna, 慢.	
	12. Vihimsā, 害.	

\* Anusmṛti.

† 4 to 9 and 12 are found among the ten Upakleśas in the Abhidharmakośa. See the Appendix of the Dharmasaṃgraha, 'the seventy-five dharmas,' and the Mahāvvyutpatti, chap. 204, 40 *et seq.*

‡ 1 to 6 are the six anusmṛtis, see Mahāvvyutpatti, 51. Ānāpāna see Mahāvvyutpatti, 53. For No. 9 see *ibid.*, 38;

Though thus expanded, the original of the Chinese was clearly the work of a Hinayanist, apparently belonging to the Sarvāstivādin schools.\*

STRASSBURG,

November 25, 1906.

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it is the first of the four Smṛtisthāna. The recollection of, or meditation on death (No. 10) is very often found in Buddhist scriptures.

\* This school was very prosperous in India, and its doctrines were earnestly studied among the Buddhists, when Yuan Chwāng was there. He brought to China many standard works of the school and translated them. (See J.P.T.S., 1905, p. 676.) The doctrines treated of in our text agree exactly with the doctrines found in those works.

## SUTTA-NIPĀTA IN CHINESE

By M. ANESAKI

It can be said with certainty that there is not and has never existed a Chinese version of the Sutta-nipāta. But in the course of my Āgama researches I have discovered over a half of the single texts of the collection in Chinese. The whole of these results is now being prepared for printing here. The most important of these results is the existence of the Aṭṭhaka-vagga as a whole. It is No. 674 in Nanjio's catalogue, entitled *I-tsu* (義足). The title means certainly the ' *artha-padam*,' instead of the *aṭṭhaka* in Pāli. I cannot say which of these two (*attha* and *aṭṭha*) is more original, but the texts of this section are quoted in other Chinese texts four times, as far as I know, as the ' *I-phien* ' (義品)—*i.e.*, *artha-vārga*, and one of these quotations agrees with the Kāma-suttam perfectly.

Our present *Artha-padam* in Chinese, a translation dating from the beginning of the third century A.D., consists of sixteen texts or stories. The verses of the present Pāli text are incorporated into each story. Into these stories and some additional verses I will not enter here and now. The agreement of the verse-portions with the Pāli is almost perfect, except those of the Kāma-suttam and a very few deviations in the order of succession. The succession of the single texts agrees also with the Pāli up to No. 9, Māghandiya. After that the order runs as follows: 11, 12, 13, 14, 16, 10, 15. Among the additional verses, which are not found in the Pāli Aṭṭhaka-vagga, there are the verses

of Aṅguttara, III. 62 (*i.e.*, those beginning with *na soca-nāya*), incorporated in No. 1, and the Hemavata verses (Sutta-nipāta, vv. 152-179) attached to No. 14 (13 in Chinese).

So it is now clear that the *Aṭṭhaka* or *Attha-vaḅga* exists in Chinese. Besides this the *Pārāyana* is mentioned or quoted at least thirteen times in various texts.

May these remarks be of any interest to the students of Buddhism and be published in your Journal?

TōKYŌ,

*December 4, 1906.*

VI  
SIMILES IN THE NIKĀYAS,  
A CLASSIFIED INDEX.

‘Esā te upamā, rāja, atthasandassanī katā.’—J. iii. 373.

THE following is an attempt to present a fairly exhaustive list of the figures of speech, both simple and compound, occurring in the Sutta Pitaka. Fairly exhaustive only, inasmuch as there has been no analysis of books yet unedited\*—the Niddesa and Apadāna—and none of two of the later minor books, viz, the Buddhavaṅsa and Cariyā-piṭaka. There are also a few intentional trifling omissions, and probably several that are the result of oversight.

It is to be hoped that what has proved so arduous a task and so bulky a work will not fail eventually to be of some use. It seemed to me inevitable that, as the West grew acquainted with the wonderful heritage of Pali literature, special attention would be directed to its rich stores of the sense-images of speech. It is hard for most of us, as students from infancy of the New Testament, to conceive to what extent its doctrines would be matters relatively remote, abstract, and not *intime*, had we never assimilated them in the atmosphere created by the similes contained in the Four Gospels, eighty to ninety in number, and ranging from the Lamb and the lilies to the Cup and the hen and chickens!

The initiative work of Dr. Neumann's index of Majjhima

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\* I have assumed, from the style of the first half of the Paṭisambhidā, that the second half, now going through the press, will be equally free from similes. The Jātaka quotations are from the gāthā's in the story.



similes, and of Professor Rhys Davids's index to those in *Digha 1.*, continued, in this society's publications, by Mrs. Bode and myself, seemed, even at this unripe stage of editions and translations, to call for a more synthetic effort, whereby there might be gained some purview, both of range in imagery and of the degree of repetition.

It is the student of comparative literature whose needs have been ostensibly present in a task the fascinating nature of which has been its own immediate reward. I have not been able to ascertain to what extent similar collections have been made in other literatures, ancient or modern, though I can scarcely doubt that they exist. In as far as they do not exist, it would seem that a belief in their usefulness is equally non-existent. The following pages, therefore, must be looked upon as wrought in faith and hope. It is hoped and believed, namely, that of several possible uses, direct and indirect, two or three may prove real and effective.

For those who are concerned with the forms of literary treatment, it will be easy, from this collection, to group out the variety of ways in which the Indo-Aryan mind has presented its images. The word 'simile' has been taken in a wider sense than in the indices alluded to. It has included not only the tale or fable, and the parable, but also the swifter single figure, even when compressed into one adjectival term. The *Bhūta pabbay . . .* and the *Seyyathāpi*, introducing the former kinds, here stand cheek by jowl with the more poetic particles attending single metaphors: *yathā, i va,* and *va*. The Old Testament tale of the ewe lamb illustrated David's hideous treachery, but not more pointedly than the one-word simile, 'Go ye and tell that fox!' illustrated the character of Herod.

Then, again, it should be of interest to consider those objects and events, in the environing scenes of nature and of human contrivance, which both occur in these similes, and occur with relative frequency. Light is thereby thrown on both time and place and culture, as compared

with the conditions of other literatures. Let us forthwith try to arrive at a few rough generalizations. If we were asked what would be the simile likely to recur with the greatest frequency in a literature, the birthplace of which was *said* to be the civilized sites of post-Vedic Northern India, it does not call for much imagination to reply 'river, notably the Ganges.' Now, if we group under earth, water, air, fire, all the figures in my index bearing on one of each of these elements, we find the numbers as follows:

Earth, etc., 41; air (with clouds and space), 32; fire (aggi, pāvaka, jāta veda, teja, etc., with the sun as 'burner,' ādicca), 58; water, 114. Of this 114, water in any shape—drops, etc., as udaka, vāri—numbers 31; pool (rahada), 14; sea (samudda, sāgara, etc., aṇṇava), 21; flood (ogha), 14; and river (nadī, saritā, sota), 35. 'Mountain' might gain, in the question above, a good many votes. And, indeed, under 'earth,' pabbata, giri, sela, recur 18 times. But it should be remembered that, except at the great Buddhist centre of Sāvattī in Nepal:—

Sāvattī nāma nagaraṃ Himavanta passato (P.V. 63),  
the Himālayas—Himavā pabbatarājā—were but an unseen mythical vision of glory. For the towns of the plain and of the river, 'mountain' meant rather the several hills around Rājagaha, where strong-hearted recluses like the great Kassapa could climb,—where some, it is true, might slip—

yattha eke vihaññanti āruhanto siluccayaṃ—  
and where, brooding amid distant sounds of wild elephants and calling peacocks below, they could say—

tē selā ramayanti maṃ!\*

In these sub-Alpine regions it is not melting snows that speed the torrents in spate down to the four great rivers, but simply 'deve vassante.'

Of animals, the elephant (kuñjara, gaja, nāga,

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\* Thag. v. 1058 ff.

h a t t h i), as might be expected, recurs oftenest ; next to him coming that ' chief friend of ours '—

yathā mātā, pitā, bhātā,

the cow. With her appurtenances—bull, calf, herd, and butcher—she occurs some 30 times or more. Horse, snake, deer, and bird (excluding bird species) follow in fairly close succession, approximately 24, 17, 16, and 14 times, the camel, goat, wolf, watchdog, cat, and mouse appearing at the bottom of the list. The lion (sīha) makes a fairly good third, while the relative silence respecting the tiger (vya g g h a) is a feature shared by the oldest Vedic literature. Noteworthy, too, is the fact that, while rājas are represented in Indian bas-reliefs, as hunting chiefly or only deer, and not lions, as in more northern antiquities,\* the lion is, even at this date, though not in the Vedas, called king of the beasts. Taken together, the facts seem to indicate that the lion, when these books were compiled, was more or less extinct throughout the valley of the Ganges.

As we should expect from an old literature, the moon is twice as frequent a simile as the sun. Not surprising, again, is the frequent reference to the tree. Forest, grove, jungle, and creeper all play their part, but tree, as tree unspecified, is used in some 24 varieties of figure. The moderate but interesting rôle allotted to the lotus (u p p a l a, k u m u d a, p a d u m a, p u ṇ d a r i k a, p o k k h a r a) marks a midway position between its non-appearance in the Vedas and its prominence in later poetry.†

Of human contrivances the most prominent images are the house (24), the way or path (27), the field, seed, and plough (about 30), the ship or boat (13), vehicles and drivers (30), and the snare, trap, and hook (23).

Inspection of this sort might be indulged in to any extent. Here let it suffice to add that the numbers given above are only of the different varieties in each figure—

\* Cf. also Rigveda, 5, 15, 3.

† Cf. Winternitz, *Geschichte der indischen Litteratur*, I., p. 57.

*e.g.*, of the clarity, depth, swiftness, etc., of water—and not of the times each variety occurs.

Lastly, a study of Buddhist similes may serve to aid in following with sympathy and intelligence the views taken by Buddhist thought, and Indian thought generally, of the problems of life and conduct. Considered in this light, the index might conceivably be grouped as follows :

Metaphors common to folk-philosophy generally, and to Indian folk-philosophy in particular.

Similes illustrating problems of thought and conduct resembling those in other religious literatures.

Similes illustrating problems of thought and conduct distinctively Buddhist.

The similes, under *G o - p ā l a*, of humanity's herdsman, Decay-and-Death,

*yathā daṇḍena gopālo . . . ;*

under *Ā v u d h a*, *S a n n ā h a*, of the armour of righteousness; and under *N a d ī* (1), of the futility of calling on a special providence, will illustrate these several heads. Under the second head, again, would have to be ranged the two sets of figures which are the most prominent 'metaphorical actions' in Buddhist doctrine:—cutting (*c h i n d a t i*) and crossing over (*t a r a t i*, *o r a*, *p ā r a*). The abhorrence of compromise and the selective view of life gain high relief in the one, and the likeness to, and difference from, the Christian view is interestingly latent in the other.

C. A. F. RHYS DAVIDS.

P.S.—The Index has been compiled from the texts published by the Pali Text Society and from Professor Fausböll's *Jātaka*, except in the case of *Dīgha Nikāya*, vol. iii. I am much indebted to Dr. J. E. Carpenter, for the kind loan of the completed transcript of his forthcoming edition of this volume.

ABBREVIATIONS IN REFERENCES:—

Digha-Nikāya	...	D.	Iti-Vuttaka	...	It.
Majjhima-Nikāya	...	M.	Sutta-Nipāta	...	S.N.
Saṃyutta-Nikāya	...	S.	Vimāna-Vatthu	...	V.V.
Anguttara-Nikāya	...	A.	Peta-Vatthu	...	P.V.
Khuddaka-pāṭha	...	Kh.p.	Theragāthā	...	Thag.
Dhammapada	...	Dhp.	Therīgāthā	...	Thig.
Udāna	...	Ud.	Jātaka	...	J.

S. = seyyathāpi.

## INDEX

A k k h a (*die*).

(1) yathā sākaṭiko . . .

visamaṇ maggaṇ āruyha, akkhachinno va jhāyati,  
S. i. 57; *cf.* J. iii. 198.

(2) appamatt[ak]o ayaṇ kali

yo akkhesu dhanaparājayo. S. i. 149; = A. ii. 3;  
= v. 171, 174; = S.N. v. 659.

A k k h a d h u t t a. (3) bhūtapubbaṇ dve akkha-  
dhuttā, D. ii. 348. (4) S. akkhadhutto . . .  
puttam pi jiyetha, M. iii. 170, 178.

2. A k k h a (*shoulder*). *See* B h ā r a.

3. A k k h a (*axle*) . . . ratho . . . jhānakkho, S. v. 6.

4. A k k h i. vanatimiramattakhi, J. iv. 285; = v. 182.

A k k h o. addasaṇ . . . satte apparajakkhe  
mahārajakkhe, D. ii. 38; = M. i. 169; = S.  
i. 138.

5. A k k h i k a. S. puriso akkhika-hāraḅo gantvā, M. i. 383.

6. A g ā r a.

(1) S. kaṭṭhañ ca paṭicca . . . agāraṇ teva saṅkhaṇ  
gacchati, M. i. 190.

(2) S. purisassa agāraṇ ekādasadvāraṇ, M. i. 353.

(3) S. assu dve agārā sadvārā, M. i. 279; = ii. 21;  
= iii. 178.

(4) yathā agāraṇ ducchannaṇ vuṭṭhi samativijjhati,  
Dhp. v. 13, 14; = Thag. 133, 134.

Ā g a n t u k ā g ā r a. (5) S. āgantukāgāraṇ tattha  
puratthimāya disāya āgantvā, S. iv. 219;  
= v. 51.

K u ṭ ā g ā r a. (6) S. kūtāgārassa etaṇ aggaṇ . . .  
yadidaṇ kūṭaṇ, M. i. 322; = A. iii. 10-12.

- (7) S. kūṭāgārassa . . . kūṭay tāsay aggay, S. iii. 156 ; -v. 43 ; -A. iii. 364.
- (8) S. kūṭāgāre . . . pācīnāya vā vātapānā suriye uggacchante, S. ii. 103 ; -(slightly different) v. 218.
- (9) S. kuṭāgāray vā . . . bahalamattikā addāvalepanā, S. iv. 186.
- (10) S. yāvakiyañ ca kūṭāgārassa kūṭay na ussitay, S. v. 228.
- (11) S. yo evay vadeyya, Ahay kūṭāgārassa heṭṭhi-may gharay akarivā, S. v. 452.
- (12) S. kūṭāgāre duechanne kūṭay, A. i. 261, 262.
- (13) S. kuṭāgāray ullittavalittay, A. iv. 231 ; cf. i. 101.
- Naḷāgāra. (14) naḷāgāray va sīdati, J. v. 121.  
See also Aggī.
- Pānāgāra. (15) yathā . . . pānāgāray sabhā papā evay lok' itthiyo, J. i. 302.

7. Aggī.

- (1) paṇḍito aggīva bhāsati, D. iii., XXXI. § 11.
- (2) aggī yathā pajjalito nisīthe, Thag. r. 3 ; cf. J. iii. 381 ; v. 213 ; vi. 14.
- (3) saṃyojanay . . . dahay aggīva gacchati, Dh. r. 31.
- (4) aggīy vā te harām' ahay, Thag. r. 461.
- (5) S. yay yadeva paccayay paṭicca aggī jalati, M. i. 259 - ii. 181.
- (6) ayay aggī kiy paṭicca jalati? M. i. 487.
- (7) S. tiṇakatthupādānay paṭicca aggī, M. ii. 203.
- (8) S. sākakatṭhay . . . aggīy, M. ii. 129.
- (9) S. . . . mahā aggikkhandho jaleyya, S. ii. 85.
- (10) S. aggī sa-upādāno jalati, S. iv. 399.
- (11) sakalikaggissa . . . aññā 'va acci, A. v. 9.
- (12) mahāgini pajjalito anāhāro pasammati, Thag. r. 702.
- (13) S. puriso aggitthiko aggigavesī, M. iii. 141, 143.
- (14) S. puriso parittay aggīy ujjāletukāmo assa. . . . S. . . . mahantay aggikkhandhay nibbāpetukāmo assa, S. v. 112-114.
- (15) aggī yathā . . . na tappati, J. v. 485.

- (16) S. sukke tiṇadāye aggi mutto, A. v. 337.
- (17) cakkhu, rūpaṃ . . . rāgagginā . . . mohagginā ādittaṃ, S. iv. 19, 20.
- (18) natthi rāgasamo aggi, Dh. v. 202 ; = 251 ; cf. It. 92.
- (19) aggikkhandhaṃ . . . āliṅgitvā upanisīdeyya vā, A. iv. 128.
- (20) S. naḷāgāraṃ . . . aggi otāraṃ labhetha, S. iv. 185, 187.
- (21) S. naḷāgārā vā . . . aggi mukko kūṭāgārāni pi vahati, M. iii. 61 ; = A. 1. 101.
- (22) āgacchant' aggikkhandhā va, Thag. v. 450.
- (23) aggikkhandhūpamā dukkhā, Thig. v. 351.
- (24) aggīva tiṇakaṭṭhasmiṃ kodho, J. iv. 26.
- (25) aggidaddho va tappati, A. iv. 97 ; = Dh. v. 136 ; = P.V. 6 ; = 34 ; = J. vi. 437 ; = 442.
- (26) aggiṃ pajjalitaṃ va liṅgiya, Thig. v. 398.
- (27) uccāvacaṃ niccharanti dāye aggisikhūpamā, S.N. v. 703.
- (28) ghaṭasitto va aggi, J. vi. 171.  
See also Kaṭṭha, Jātaveda, Pāvaka, Vana.
8. Aggika. bhūtapubbaṃ aggiko jaṭilo araṇṇāyatane, . . . vasati, D. ii. 339.
9. Aṅgāra.
- (1) S. aṅgākāsu sādhipaporisā pūr' aṅgārānaṃ, M. i. 74 ; = 365.
- (2) aṅgākāsūpamā kāmā vuttā, M. i. 130 ; cf. J. iv. 118.
- (3) S. dve . . . dubbalataṃ purisaṃ . . . aṅgārākāsuyā, M. i. 244 ; = ii. 193 ; = A. iii. 380.
- (4) S. aṅgārāni ādittāni . . . sītāni, A. iii. 407-9.
- (5) parivajjayeyya aṅgārākāsuṃ jalitaṃ, S.N. v. 396.
- (6) aṅgārākāsuṃ va ṇāṇena anupassako, Thag. v. 420.
- (7) ukkā mukhe . . . va khadiraṅgārasannibhaṃ, J. v. 322.
10. Accagaṇ. accagā . . . maceudheyyaṃ, S.N. v. 358.
11. Acci.
- (1) accī yathā vātavegena khitto, S.N. v. 1074.
- (2) pabbatagge va acci, J. v. 213.



12. Accharā. Cittarathe va accharā . . . sobhasi, Thig. v. 374.
13. Accharika. S. . . . accharikay pahareyya, M. iii. 299.
14. Ajā. (1) ajā kāṇā va sāsape, J. iii. 125.  
 (2) urabbharūpena vak' āsu . . . ajayūthay upeti, J. v. 241.  
 (3) ajapado daṇḍo, M. i. 134.
15. Añjasa. maggay akkhāhi añjasay amatogadhay, Thag. v. 168; cf. 179.
16. Aṭṭhi. See Atāpu, Nagara (7). Aṭṭhikaykala.  
 (1) aṭṭhikaykalūpamā kāmā, M. i. 130; -364; -A. iii. 97.  
 (2) S. . . . goghātako . . . aṭṭhikaykalay . . . upacchubheyya, M. i. 364.
17. Aṇḍa.  
 (1) S. puriso aṇḍahārako gantvā, M. i. 983.  
 Aṇḍakosa. (2) S. . . . kukkuṭapotakāṇay paṭhamataray . . . aṇḍakosay padaletvā, A. iv. 176; cf. M. i. 357.  
 Aṇḍabhūta. (3) *ibidem*. See also Kukkuṭi.
18. Aṇṇava.  
 (1) parittay dāruy āruyha yathā sīde mahāṇṇave, It. 71; -Thag. v. 147; -265.  
 (2) eso hi atari aṇṇavay, J. iii. 453.  
 See also Uḍaka, Tarati.
19. Ativāha. silay seṭṭho ativāho, Thag. 616.
20. Adassanakāmo. S. cakkhumā . . . adassana-kāmo assa, M. i. 120.  
 Addhagu. See Valāhaka.  
 Addhānamagga paṭipanno. See Magga.
21. Antopūtibhāva. na antopūti bhavissati . . . katamo ca antopūtibhāvo? S. iv. 179, 180.
22. Andu. pañca kāmagaṇā . . . andūti pi vuccanti, D. i. 245.
23. Andha.  
 (1) puggalo andho, A. i. 128, 129.  
 (2) kāmandhā, Ud. 76; -Thag. v. 297.  
 (3) andhay tamay tadā hoti, It. 84.  
 (4) andho yathā jotiy adhiṭṭhaheyya, J. iv. 206.

- Jaccandha. (5) S. jaccandho . . . na passeyya kaṇhasukkāni rūpāni, D. ii. 328; = M. i. 509; = 511 (*altered sequel*); = ii. 201.
- (6) bhūtapubbaṅ . . . yāvatikā Sāvattthiyaṅ jaccandhā te sabbe gahetvā . . . hatthiṅ dassesi, Ud. 68.
- (7) gilati jaccandho va samakkhikaṅ, J. iv. 192.
- Andhakāra (8). S. . . . andhakāre telapajjotaṅ dhāreyya, D. i. 85 *passim*; = M. i. 24 *passim*; = S. i. 70 *passim*; = A. i. 56 *passim*; = Ud. 49.
- (9) S. puriso andhakārā vā andhakāraṅ gaccheyya, S. i. 94.
- (10) S. puriso pāsādā . . . andhakāraṅ oroheyya, S. i. 95.
- (11) andhakāre tamō oyagā, Thag. v. 170.
- (12) andhakāraṅ va khāyati, Thag. v. 1034.
- Andhabhūta. (13) avijjāgatā pajā andhabhūtā pariyonaddho, A ii. 132; *cf.* M. i. 171; ii, 93.
- Andhaveṇi. (14) sabbāṅ . . . cakkhu . . . mano andhaveṇi, S. iv. 20, 21.
- (15) S. andhaveṇi paramparāsattā, D. i. 239; = M. ii. 170; = 200; *cf.* Ud., p. 68.
24. Abbha. chinnabbham iva vātena, J. iii. 373. *See also* Pabbata (5).
25. Abbhokāsa. abbhokāso pabbajjā, D. i. 63; = 250; = M. i. 179; = 344; = 521; = iii. 33; = 134; = S. v. 350; = S.N. v. 406.
26. Abhikkhaṇati. abhikkhaṇa . . . satthaṅ ādāya, M. i. 142, 144.
27. Abhidosa. S. abhidose . . . āloko antarahito, A. iii. 407, 408.
- Abhilepana. *See* Vilepana.
28. Amarāvikkhepa. ime samaṇabrāhmaṇā amarāvikkhepikā . . . āpajjanti amarāvikkhepaṅ, D. i. 27, 28; *cf.* J. vi. 236.
29. Amba.
- (1) S. ambapiṇḍiyā vaṇṭacchinnāya, D. i. 46; = S. iii. 155, 156; = A. iii. 365.

(2) cattār' imāni ambāni ambūpamā puggalā, A. ii. 106.

See also N i g r o d h a (4).

A m b a k a m a d d a r ī. (3) S. ambakamaddari pus-sukaravitay ravissāmīti, A. i. 188.

30. A m b u j a.

(1) chetvā jālay va ambujo, S. i. 52.

(2) balisen'eva ambujay, Thag. r. 454.

31. A m h a n a. āmay pattay va ambanā, S.N. r. 443.

32. A y o.

(1) Ayo dantehi khādatha, S. i. 127.

(2) ayasā va malay samuṭṭhitay . . . khādati, Dh. r. 240.

A y o k a ṭ ā h a. (3) S. . . . santatte ayokaṭāhe . . . udakaphusitāni nipāteyya, M. i. 453; - iii, 300 (thāle); - S. iv. 190.

(4) S. divasasantatte ayokaṭāhe maṃsapesi, A. iv. 137.

A y o k a p ā l a. (5) S. divasantatte ayokapāle hañ-ñamāne, A. iv. 70-3.

A y o k h ī l a. See I n d a k h ī l a.

A y o g u ḷ a. (6) S. puriso divasasantattay ayogulay ādittay, D. ii. 335.

(7) S. ayo-guḷo divasay santatto lahutaro, S. v. 283.

(8) sutattay va ayogulay, Thag. r. 714.

(9) ayogulo va santatto aghamulā, Thig. r. 489.

A y o s i y g h ā ṭ a k a. (10) S. purisassa ayosiyghā-ṭakay kaṇṭhe vilaggay, M. i. 394.

See also J ā t a r ū p a.

A r a. See C a k k a, R a t h a.

A r a ṇ i. See K a ṭ ṭ h a.

33. A r u k a. S. dutthāruko . . . ghaṭṭito . . . āsavay deti, A. i. 124, 127.

34. A r u ṇ a.

(1) suriyassa udayato etay pubbaṃgamay, S. v. 29-31; - 79; - 101; - 442; - A. ii. 236.

(2) dighaññarattiy aruṇasmi ūhate, J. v. 403.

35. Alagadda. S. puriso alagaddatthiko . . . alagaddaṇṇ passeyya, M. i. 133.

36. Alāta. S. tindukālātaṇṇ . . . ghaṭṭitaṇṇ . . . cicci-tayati, A. i. 127.

37. Alāpu. apaṭṭhāni alāpūn' eva sārade, Dh. v. 149.

38. Asī.

(1) S. . . . asiṇṇ kosiyaṇṇ pabbāheyya, M. ii. 17.

Asīsūnā. (2) asīsūnūpama kāmā, M. i. 130 ; = A. iii. 97.

(3) ukkhipa asīsūnaṇṇ, pajaha pañca kāmagaṇṇe, M. i. 143, 145.

(4) asīsūlūpamā kāmā, M. i. 130 ; = A. iii. 97 ; Thig. v. 488 ; cf. J. iv. 118.

*See also Latā.*

39. Asīta. asītaṇṇ [va] bhāgasō pavibhajja, S. i. 193 ; = Thag. v. 1242.

40. Assa.

(1) asso va jīṇṇo nibbhogo, S. i. 176.

(2) assabhadro kasāma iva, S. i. 7 ; = Dh. v. 143 ; cf. J. vi. 439.

(3) assaṇṇ bhadrāṇṇ va vāṇiṇṇo, Dh. v. 380.

(4) abalassaṇṇ va sīghasso hitvā yāti, Dh. v. 29 ; cf. J. vi. 452.

(5) assaṇṇ bhadrāṇṇ va jāṇiyaṇṇ, Thig. v. 114.

(6) assā yathā sārathinā sudantā, Dh. v. 94.

Assājāṇiyya. (7) tīṇi aṇṇgehi samannāgato, A. i. 244 ; cf. J. v. 63.

(8) catuṇṇi aṇṇgehi samannāgato, A. ii. 113 ; = 250, 251.

(9) pañcaṇṇi aṇṇgehi samannāgato, A. iii. 248.

(10) cattāro bhaddā assājāṇiyyā lokasmiṇṇ, A. ii. 114.

(11) S. bhaddassa assājāṇiyyassa, A. v. 168.

(12) bhadro asso doṇiyyā baddho, A. v. 324.

(13) tayo bhaddā assājāṇiyyā, A. i. 290 ; = iv. 399.

*See also Assadama.*

Assasadasa. (14) tayo assasadasa deses-sāmi, A. i. 289 ; = iv. 397.

Assakhaluṇṇka. (15) tayo assakhaluṇṇke deses-sāmi, A. i. 287 ; = iv. 397.

(16) aṭṭha ca assakhaluṇṇke desessāmi, A. iv. 190.

(17) S. assakhaluykassa kiñcāpi evaṃ icchā, A. v. 166.

(18) assakhaluyko doṇḍiyā baddho, A. v. 323.

Assadama ka. (19) S. assadamako bhadrāṃ assā-jānīyaṃ labhitvā, M. i. 446.

Assadamma. See Bhūmi (2), Hatthidamma.

Assapaṇīyaṃ. (20) S. puriso udayatthiko assaṃ poseyya, A. ii. 199.

See also Sārathi.

41. Assatarī.

(1) . . . gabbho assatarīyaṃ yathā, S. i. 154.

(2) S. assatarī attavadhāya gabbhaṃ gaṇhāti, S. ii. 241; - A. ii. 73.

Assattha. See Pavāla.

42. Ahi.

(1) S. ahicchatto, D. iii., XXVII. § 1.

(2) S. . . . ahiyaṃ karaṇḍā uddhareyya, M. ii. 17, 18.

See also Kunapa, Pāṇaka.

43. Ākāsa.

(1) S. puriso . . . lakkhaṃ vā . . . ādāya . . . ākāso rūpāni likhissāmi, M. i. 127.

(2) tad-ākāsasamaṃ cittaṃ, Thag. v. 1156.

(3) S. ākāso na katthaci paṭiṭṭhito, M. i. 424.

(4) ākāso va padaṃ natthi, Dh. v. 255.

(5) yathāhaṃ ākāso avyāpajjamāno, S.N. v. 1065.

(6) yathā sarade ākāso nīlo, J. vi. 126.

44. Ācariya. S. ācariyo . . . antevāsissa, M. ii. 107.

45. Ājañña, Ājānīya.

(1) Ājānīyo vata . . . Gotamo, S. i. 28.

(2) yathāpi bhaddo ājañño naṃgalāvattani sikkhi, Thag. v. 16.

(3) yathāpi bhaddo ājañño khalitvā paṭiṭṭhati, Thag. v. 45; - v. 173.

(4) yathā . . . sārathi pavaro dameti ājaññaṃ, Thag. v. 358.

(5) namo te purisājañña, Thag. v. 629.

(6) yathāpi bhaddo ājañño dhure, Thag. v. 659.

See also Assa.

## 46. Āṇi.

- (1) rathassāṇīva yāyato. S.N. v. 654; = J. v. 330.  
 (2) tacchanto āṇiyā āṇiṇi nihanti balavā yathā,  
 Thag. v. 744.

See also Palagaṇḍa, Ratha.

## 47. Ādāsa.

- (1) S. itthi vā . . . ādāse vā . . . paccavekkhamāno, D. i. 80; = M. i. 100; = A. v. 92, 94, 97, 98; with different sequel, M. ii. 19.  
 (2) dhammādāsaṇ nāma . . . desissāmi, D. ii. 93;  
 cf. M. iii. 67; = S. v. 357-60.  
 (3) kimatthiyo ādāso? M. i. 415.  
 (4) S. itthi vā . . . ādāse vā . . . paccavekkhamāno upādāya passeyya, S. iii. 105.

See also Paccavekkhana, Pariyodāpanā.

- (5) dhammādāsaṇ gahetvāna . . . paccavekkhiṇi . . . Thag. v. 171; = 395.  
 (6) dhammādāsaṇ apekkhi' haṇ, Thig. v. 222.

## 48. Ādicca.

- (1) ādicco va virocati, S. i. 113; = It. 51.  
 (2) S. . . vigatavalāhake deve ādicco nabhaṇ abhussukkamāno, M. i. 317; cf. S. i. 65; = iii. 156; = v. 44; = A. i. 242; = v. 22; = slightly different, otherwise applied, It. 20.  
 (3) virocamaṇaṇ . . . ādicco iv'antalikkhe, A. iii. 239.  
 (4) divā tapati ādicco, Dh. v. 387.  
 (5) ādicco v-udayaṇ tamaṇ, It. 85.  
 (6) ādicco va paṭhaviṇi teji tejasā, S.N. v. 1096.  
 (7) tapantam iva ādiccaṇ, Thag. v. 426; cf. v. 820.  
 (8) yathā udadhiṇi ādicco . . . pavidayaṇseti, J. v. 326.  
 (9) yathā udayaṇi ādicco hoti lohitako, J. vi. 123.

See also Suriya.

Āditta. See Dayhati.

Ādhāra. See Uḍakamaṇika.

49. Ānaṇya. S. ānaṇyaṇ . . . nīvaraṇe pahīne, D. i. 73; = M. i. 276.

Āpādetā. See Janettī.

Āpānīyakaṇsa. See Visa.

50. Ā po.

- (1) S. āpasmīy sucim pi . . . lohitagatam pi dhovanti, M. i. 423; = A. iv. 375.
- (2) āpaṃ ce nāssa kvāssa paṭiṭṭhitā, S. ii. 103.
- (3) S. āpodhātu evaṃ nandirāgo, S. iii. 54.
- (4) yathā ūpo ca . . . evaṃ gāvo, S.N. v. 307.
- (5) yathā naro āpaṃ otaritvā mahodikāy, S.N. v. 319.

51. Ā b ā d h i k o. S. puriso ābādhiko assa . . . ābādhā mucceyya, D. i. 72; = M. i. 275; cf. 435.

See also B h i s a k k a, M a g g a (addhāna).

52. Ā b h ā.

- (1) esā ābhā anuttarā, S. i. 15; = i. 47.
- (2) paññābhā, A. ii. 139.

53. Ā m a g a n d h a. es'āmagandho na hi maṃsabhojanaṃ, S.N. v. 242 foll.

54. Ā r o g y a. S. . . ārogyaṃ . . . nīvaraṇe pahīne, D. i. 73; = M. i. 276.

55. Ā l o k a.

- (1) paññāloko . . ., A. ii. 139.
- (2) ālokakarā ti pi vuccanti, It. 108.

56. Ā v a ṭ ṭ a. āvaṭṭabhayaṃ ti . . . kāmaguṇānaṃ adhi-  
vacanaṃ, M. i. 461; S. iv. 179, 180; = A. ii. 123; cf. It. 114.

57. Ā v a r a ṇ ā. pañca nīvaraṇā . . . āvaraṇā ti pi  
nīvaraṇā ti pi vuccanti, D. i. 246. See also T a m o.

58. Ā v u d h a.

- (1) viveko yassa āvudhaṃ, S. v. 7.
- (2) sīlaṃ āvudhaṃ uttamaṃ, sīlaṃ ābharaṇaṃ  
setthaṃ, sīlaṃ kavacaṃ abbhutaṃ, Thag. v. 614.
- (3) paññāvudho, Thag. v. 763.

59. Ā s a b h a.

- (1) narāsabho, S.N. v. 684; = 996.
- (2) tārāsabhayaṃ va nabhasigamaṃ, S.N. v. 687.

60. Ā s a y a.

- (1) kavi gāthānaṃ āsayaṃ, S. i. 38.
- (2) siri bhogaṇaṃ āsayaṃ, S. i. 44.

61. Ā s a v a. āsavānaṃ khayaññāya, D. i. 83 and passim  
in all Nikāyas. See also A r u k a, V i s a.

62. Āsīvisa.
- (1) S. āsīviso ghoraviso, atha puriso āgaccheyya, M. ii. 261.
  - (2) S. cattāro āsīvisā . . . catunn' etaṇ mahābhūtānaṇ adhivacanaṇ, S. iv. 172-4.
  - (3) cattāro 'me āsīvisā . . . āgataviso na ghoraviso, A. ii. 110, 111.
  - (4) gaṇhissaṇ āsīvisaṇ viya, Thig. v. 398.
  - (5) kāmā kaṭukā āsīvisūpamā, Thig. v. 451.
  - (6) āsīvisaṇ va kupitaṇ . . . parivajjehi, J. iii. 525; cf. v. 267.
  - (7) āsīviso dummukho ty-āhu, J. v. 78.
63. Iṅghāḷa khuyā. iṅghāḷakhuyā va ujjhito, Thig. v. 386.
64. Iṇa. S. puriso iṇaṇ ādāya, D. i. 71; = M. i. 275.
65. Indakhīla.
- (1) chetvā khilaṇ chetvā palighaṇ indakhīlaṇ ūhacamanaejā, D. ii. 254; = S. i. 27.
  - (2) S. ayokhīlo vā indakhīlo gambhīranemo . . . asampakampi, S. v. 444.
  - (3) yath' indakhīlo paṭhaviṇ sito siyā, S.N. v. 229.
  - (4) ṭhitā te indakhīlo va, Thag. v. 663.
  - (5) no virujjhati indakhīlūpamo, Dh. v. 95.
66. Iriyāpātha. S. puriso . . . evaṇ assa . . . yan nun ahaṇ saṇikaṇ gaccheyya, M. i. 120.
67. Isikā.
- (1) S. puriso muñjamhā isīkaṇ pavāheyya, D. i. 77; (pabbāheyya) = M. ii. 17.
  - (2) muñjā v'isikā pavaḷhā. J. vi. 67.
68. Issara. kassāmi yathāpi issaro, Thag. v. 1139.
69. Issā.
70. Issāsa. (1) S. issāso . . . yoggaṇ karitvā, A. iv. 423-5.  
 (2) S. imesaṇ issāsānaṇ, M. iii. 1.  
 (1) S. mahatī naṅgalisā evam assa soṇḍo, S. i. 104.  
 (2) isādantassa hatthino, Ud. 42; cf. J. v. 43.  
*See also Kassa ka, Ratha.*
71. Ukkā. (1) ukkopamā (kāmā), Thig. v. 488; 507.  
 (2) kammārānaṇ yathā ukkā, J. vi. 189; = 437; = 442.



Tiṇukkā. (3) tiṇukkūpamā kāmā, M. i. 130 ;  
- 365 ; - A. iii. 97.

(4) S. puriso ādittay tiṇukkay ādāya paṭivāṇay,  
M. i. 365.

(5) S. puriso ādittay tiṇukkay sukke tiṇadāye  
nikhipeyya, S. ii. 152, 153.

(6) ādipitā tiṇukkā . . . dahanti, Thig. v. 507.

See also Gaṅgā.

Ukkādhāra. (7) ukkādhārā ti pi vuccanti, It. 108.

(8) ukkādhāro manussāṇay niccay apacito mayā,  
S.N. v. 336.

Ukkā mukha. (9) ukkā mukhe pahaṭṭhay va  
khaḍiraygārasannibhay mukhay cāru-r-ivā-  
bhāti, J. vi. 217.

See also -Kāra (savaṇṇa), Jātaraṭṭha, Nikkha.

72. Uccayga. S. purisassa uccaygo nānākhajja-  
kāni . . . uccaygapaṇṇo, A. i. 130, 131.

Ucchinna. See Chindati.

Uju. See Magga, Vajka.

73. Udaka.

(1) S. uparipabbate . . . tay udakay yathāninnay  
pavattamāṇay, S. ii. 32 ; - v. 396 ; - A.  
i. 243 ; - ii. 140 ; - (with deve galagalāyante)  
v. 114-19.

(2) S. deve vassante yathāninnay udakāni pavat-  
tanti, A. iv. 342.

(3) S. parittay gopade udakay, A. iii. 188.

(4) cattār' imāni bhayāni udakay orohantassa . . .  
ūmi . . . kumbhīla . . . āvaṭṭa . . . susukā  
M. i. 459, and sub Ūmi, etc.

(5) sināṇay anodakay, S. i. 38, 43.

(6) unname udakay vaṭṭay yathā, Khp. vii. 7 ; cf.  
P. V. 5.

(7) udakay hi nayanti nettikā, M. ii. 105 ; - Thag. v.  
19 ; - Dh. v. 80 ; - 145 ; - 877.

(8) tasito v'udakay sitay, S.N. v. 1014.

(9) asakkhīy vata attāṇay uddhātuy udakā thalay,  
Thag. 88 ; cf. J. i. 267 ; - iv. 269 ; - vi. 43.

(10) sampannasassaṃ va mahodakena, J. v. 208.

(11) kusagge udakaṃ . . . samudde udakaṃ mine,  
J. v. 468.

U d a k a ṇ ṇ a v a. (12) so passeyya mahantaṃ u-  
kaṇṇavaṃ, M. i. 134 ; = (*differently applied*)  
S. iv. 174, 175.

(13) udakaṇṇave yattha so labbhate gādhajaṃ, J. vi. 440.

U d a k a t ā r a k ā. See U d a p ā n a.

U d a k a p a t t a. See Ā d ā s a (*first S.*).

U d a k a m a ṇ i k a. See M a ṇ i k a.

U d a k a r a h a d a. See R a h a d a.

74. U d a p a t t a. S. udapatto saṃsaṭṭho lākhāya . . .  
mukhanimittaṃ na passeyya, S. v. 121 ff. = A. iii. 230 ff.

75. U d a p ā n a.

(1) S. gambhīre udapāne udakatārakā . . . dissanti,  
M. i. 80 ; = 245.

(2) S. kantāramagge udapāno . . . nev'assa . . .  
udakavārako, S. ii. 118.

(3) S. puriso jarūdapānaṃ vā olokeyya, S. ii. 198.

(4) kiṃ kayirā udapānena āpā ce sabbadā siyuṃ ?  
Ud. 79.

(5) udapānaṃ v'anodakaṃ, J. v. 233.

See also P a n ā l i.

76. U d a b i n d u.

(1) udabindunipātena udakumbho pi pūrati, Dh.  
v. 121, 122.

(2) udabindu va pokkharā, Dh. v. 401 ; = It. 84 ;  
Thag. v. 665 ; cf. M. iii. 300 ; = (vāribindu)  
S.N. v. 392 ; cf. Dh. v. 336 ; Thag. v. 401.

77. U d d h a t a. uddhataṃ cittaṃ hoti, S. v. 113.

U d d h a ṇ s o t a. See S o t a.

78. U d d h u m ā y i k ā. . . . kodhupāyāsass' etaṃ  
adhivacaṇaṃ, M. i. 142, 144.

U p ā h a n a. See P ā n a d a.

79. U p p a l a.

(1) S. uppalaṃ vā . . . janassa piyaṃ, D. ii. 20.

(2) uppalaṃ ca udakato ubbhataṃ yathā, Thig.  
v. 379.

Uppalini. (3) S. uppalinīyaṃ . . . appekacce uppālāni vā . . . antonimuggaposiṇi, D. i. 75; -M. i. 277; -ii. 16; -iii. 93; -A. iii. 26.

(4) S. uppalinīyaṃ . . . appekacce . . . udakā accugamma ṭhanti, D. ii. 38; -S. i. 138.

Ummatta. See Rakkhasa.

Ummāpuppha. See Puppha.

80. Uragā.

(1) urago jīṇṇam iva tacay purāṇay, S.N. v. 1 ff.; -J. iv. 341; - (*differently applied*) J. ii. 164; -P.V. 11; J. iv. 341; J. v. 100; vi. 361.

(2) dujjivha-uragā yathā, J. v. 425; cf. ii. 458; iii. 458.

Urabbha. See Aja, Ghātaka.

81. Ulūka.

(1) S. ulūko rukkhasākhāyaṃ mūsikāyaṃ magayamāno, M. i. 334.

(2) kākā ulūkay va raho labhitvā, J. vi. 211.

82. Usabha.

(1) S. ye te usabhā gopitaro, M. i. 226.

(2) S. usabho chinnavisāṇo . . . anvahindanto, A. iv. 376.

(3) usabho-r-iva chetvā bandhanāni, S.N. v. 29.

(4) nisinno vyagghusabho va, S.N. v. 416.

(5) usabhay pavaray vīray, S.N. v. 646.

Usabhacamma (6). S. usabhacammaṃ saykusatena suvihataṃ, M. iii. 105.

Usmā. See Kaṭṭha (dve).

83. Ussāvabindu. S. tiṇagge ussāvabindu suriye ugacchante, A. iv. 137; - (*slightly altered*) J. iv. 122.

84. Ūmi.

(1) katamañ ca ūmibhayay? M. i. 459, 460; -A. ii. 123; cf. (ummi) It. 114.

(2) ūmī samuddassa yathā pi vaṇṇay, J. iii. 262.

85. Ekako paribhuñjana. Lohicca . . . Pase-nadi . . . ekako paribhuñjeyya . . . evayvādī . . . antarā-yakaro hoti, D. i. 228, 229.

86. Eḷakā.

(1) S. balavā puriso dīghalomikaṇ eḷakaṇ . . . ākaḍḍheyya, M. i. 228 ; = 374.

(2) S. dīghalomikā eḷakā kaṇṭakagahaṇaṇ paviseyya, S. ii. 228.

Eḷambuja. See Vārija.

87. Eṣaṇī. satiyā-y-etaṇ adhivacaṇaṇ, M. ii. 260.

88. Oka (water). (1) odaheyya okacaṇaṇ, M. i. 118, 119.

(2) ṭhapeyya okacārikaṇ, *ibidem*.

89. Oka (house). rūpadhātu . . . saṅkhāradhātu viññāṇassa oko, S.N. v. 844 ; cf. S. iii. 9, 10.

90. Ogha. (1) vuyhamārio mahoghena, M. ii. 105.

(2) oghaṇ tarati, oghatiṇṇo, S. i. 3, 53 ; 142 ; cf. S.N. vv. 471 ; 1052 ; 1059 ff.

(3) pañcoghatiṇṇo, S. i. 126 ; cf. i. 193.

(4) oghassa hi nittharaṇatthaṇ aneka vihitāṇ maggaṇ akkhāsi, S. i. 193 ; cf. It. 111.

(5) saddhāya tarati oghaṇ, S. i. 214.

(6) naḷasetuṇ va sudubbaḷaṇ mahogho, S.N. v. 4 ; = Thag. v. 7.

(7) vitareyya oghaṇ amamā caranti, S.N. v. 495 ; cf. v. 779.

(8) gedhaṇ brūmi mahogho ti, S.N. v. 945.

(9) te ve narā oghatiṇṇā ti brūmi, S.N. v. 1082, 1083 ; cf. 1101.

(10) oghātigaṇ puṭṭhuṇ, S.N. v. 1096.

(11) oghasaṇsīdano kāyo, Thag. v. 572.

(12) saṇsīdati mahoghasmiṇ, Thag. v. 681.

(13) tārehi oghā mahato suduttarā, Thag. v. 1131.

(14) gambhīraṇ oghaṇ ānento viya, J. vi. 363.

See also Uda kaṇṇava, Nādī, Pāsa, Bhisī.

91. Oṭṭhapada. S. . . . oṭṭhapadaṇ evamev'assu me ānisadaṇ, M. i. 80 ; 245.

92. Odana. S. sālīnaṇ odano vicitakāḷako, A. iv. 231.

93. Onahā. ime pañca nīvaraṇā . . . onahā . . . pariyaṇahā ti pi vuccanti, D. i. 246.

94. Obhāsa.

(1) paññobhāso, A. ii. 139.

(2) obhāsakarā ti pi vuccanti, It. 108.

95. Ora.

(1) oray āgamanāya paccayāse, S.N. r. 15.

Ora pāra n (2). so . . . jahāti orapāraṃ, S.N. r.

1 ff.

96. Orabbhiko, urabbhaghātaka. S. orabbhiko  
vā urabbhaghātako vā . . . urabbhaya . . . ādiyamāṇay  
pahoti hantuy, A. i. 251.

97. Osadhītārakā.

(1) S. osadhītārakā . . . odātā nibhāsā, M. ii. 14.

(2) S. . . . osadhītārakā bhāsate, S. i. 65; It. 20.

(3) osadhī viya tārakā, J. iv. 459; cf. v. 155;

VV. 7 ff.; P.V. 12.

98. Kakaca. imay . . . kakacūpamaṃ ovāday . . .  
manasikareyyātha, M. i. 129.

99. Kakkaṭaka. S. gānassa . . . avidūre pokkharāṇī,  
tatr'assa kakkaṭako, S. i. 123.

Kaṃka. See Maṃsapesi.

100. Kaṃkana. kaṃkanay va sukataṃ, Thig. r. 259.

101. Kaccapa.

(1) S. . . . ekacchigaḷay yugaṃ samudde pakkhi-  
peyya . . . tatr'assa kāṇo kaccapo, M. iii.  
169; - S. v. 455; cf. Thig. r. 500.

(2) bhūtapubbay kummo kaccapo . . . anunadī-  
tīre gocarapasuto, S. iv. 177.

102. Kañcana.

(1) muttay solā va kañcanay, A. iii. 346.

(2) kañcanasannibhattaco, M. ii. 136; Thag. r. 821.

(3) kañcanassa phalakaṃ va sumatṭhay, Thig. r. 266.

103. Kaññā. S. . . . kaññā . . . pannarasavasuddesikā  
vā . . . paramā . . . tasmīy samaye subhā, M. i. 88.

104. Kaṭaggaha. ubho pi pabbajissāma ubhayattha  
kaṭaggaho, Thag. r. 462.

105. Kaṭallaaka. so naccatī darukaṭallako va, J. v. 16.

106. Kaṭṭha.

Kaṭasi. See Sarīra.

- (1) S. allaṅ kaṭṭhaṅ . . . puriso uttarāraṇiṅ ādāya, M. i. 241, 242; = ii. 93; = iii. 95.  
 (2) S. dvinnāṅ kaṭṭhānaṅ samphassa[-saṅghaṭṭa-] samodhānā usmā jāyati, M. iii. 242; = S. ii. 97; = iv. 215; = v. 212.

See also Aggi, Tiṇa, Bhastā.

107. Kaṇṭaka.

- (1) S. . . . bahukaṇṭakaṅ dāyaṅ paviseyya, . . . purato pi kaṇṭako pacchato pi, S. iv. 189.  
 (2) S. puriso . . . saravanaṅ paviseyya tassa kusa-kaṇṭakā . . . vijjheyyaṅ, S. iv. 198.  
 (3) . . . maddito kāmakaṇṭako, Ud. 24; cf. 27; cf. J. iv. 117.  
 (4) yathā kaṇṭakaṭṭhānamhi careyya anupāhano, Thag. v. 946.

Kaṇha. See Magga, Sukka.

Kadali. See Phala.

108. Kantāra.

- (1) S. puriso sadhano . . . kantaraddhānamaggaṅ paṭipajjeyya . . . taṅ kantāraṅ nitthareyya, D. i. 73; = (*slightly different*) M. i. 276.  
 (2) diṭṭhi-kantāraṅ, M. i. 8; 486.

109. Kapaṇa. kapaṇo viya jhāyati, S.N. v. 818.

110. Kapi.

- (1) kapīva sākhāṅ pamuñcaṅ gahāya, S.N. v. 791.  
 (2) kapi va sihacamma, Thag. v. 1080.  
 (3) haliddirāgaṅ kapiçittaṅ, J. iii. 148; = 525.

111. Kammāra. kammāro rajatass' eva niddhame malay attano, Dhp. v. 239; = S.N. v. 962.

112. Karaṇḍaka. S. raṇṇo . . . dussakaraṇḍako pūro assa, M. i. 215; = 218; = S. v. 71; = A. iv. 230.

113. Karavikā. (1) S. Himavante pabbate karavikā nāma sakuṇajāti, D. ii. 20.

(2) karavikabhāṇī, M. ii. 137.

114. Kalambukā. S. nāma kalambukā, D. iii. XXVII., § 14.

115. K a l i .

- (1) natthi dosasamo kali, Dhp. r. 202.
- (2) tāhay, citta, kaliy brūmi, Thag. r. 214; cf. r. 356.  
See also A k k h a, K i t a v a.  
K a l i g g a h a. (3) ubhayattha kaliggaho andhassa, A. i. 129.

116. K a l i y g a r a .

- (1) tan hi tassa . . . thūlo kaliygaro, M. i. 451.
- (2) niratṭhay va kaliygaray, Dhp. r. 41.
- (3) kaliygarūpadhānā etarahi bhikkhū viharanti, S. ii. 268.

117. K a l i r a .

- (1) yathā kaliro susu vadḍhitaggo dunnikkhamo, Thag. r. 72.
- (2) naḷavaṅsakaḷīray va paluggay, J. vi. 26.

K a v a c a . See Ā v u d h a (2).

K a s a m b u . See K ā r a ṇ ḍ a v a .

118. K a s s a k a .

- (1) S. kassako bijanaygalay ādāya vanay paviseyya, D. ii. 353.
- (2) kassako bhavay Gotamo . . . (see also bijay, vuṭṭhi, yuganaygalay, isā, yottay, phāla-pācanay), S. i. 172; - S. N., p. 13.
- (3) S. saradasamaye kassako mahānāygalena kasanto, S. iii. 155.
- (4) idha kassako khetṭay sukattṭhay karoti, A. i. 239.
- (5) S. kassakassa sampannay sālikhetṭay, A. i. 241.
- (6) dāyakā kassakūpamay, P. V. 3.  
K a s i . (7) S. kasī kammattṭhānay, M. ii. 198.

119. K a ṅ s a .

- (1) hitvā satapalay kaṅsay sovaṇṇay . . . aggahiy mattikāpattay . . . , Thag. r. 97; - 862.
- (2) kaṅso upahato yathā, Dhp. ver. 134.  
K a ṅ s a p ā t i . (3) S. kaṅsapātī ābhatā āpauā vā . . . malena ca pariyonaddhā, M. i. 25.

120. K ā k a .

- (1) kāko va selay āsajja, S. i. 124.

(2) ahirikena kākasūrena, Dhp. v. 244.

(3) kākapaññāya te vidū. Esā te upamā, J. v. 255, 258; cf. vi. 358.

See also Ulūka.

121. Kāya. S. ayaṃ kāyo . . . anāhāro no tiṭṭhati, S. v. 64-7. See also Pariyodāpanā.

122. -Kāra.

Usukāra. (1) S. usukāro tejanaṃ . . . ujuṃ karoti, M. ii. 225; cf. Dhp. v. 33.

(2) usukārā namayanti tejanaṃ, M. ii. 105; = Dhp. v. 80; = 145; = Thag. v. 19; = 877.

(3) samunnamaṃ attānaṃ usukāro va tejanaṃ, Thag. v. 29.

Kumbhakāra, etc. (4) S. kumbhakāro . . . dantakāro . . . suvaṇṇakāro . . . yaṃ yad eva ākaṃkheyya, D. i. 78; = M. ii. 18.

(5) yathāpi kumbhakārassa katā mattikabhājanā, S.N. v. 577.

(6) S. . . . kumbhakāraka-bhājanāni . . . bhedanadhammāni, S. i. 97.

(7) S. kumbhakārāpakā uṇhaṃ kumbhaṃ uddharitvā, S. ii. 83.

(8) S. dakkho suvaṇṇakāro vā . . . ukkaṃ bandheyya, M. iii. 243.

Gahakāra. (9) gahakāraṃ gavesanto . . . puna gehaṃ na kāhasi, Dhp. v. 154; = Thag. v. 183, 184.

Cittakāra. See Rajaka.

Mālākāra. See Mālā.

Bhamakāra. (10) S. dakkho bhamakāro . . . añchanto, D. ii. 291; = M. i. 56.

Yānakāra, Rathakāra. (11) yathā yānakāro . . . nemiyaṃ dosaṃ tacchati, M. i. 32.

(12) rathakāro va cammassa parikantaṃ, J. iv. 172.

123. Kāraṇḍava. kāraṇḍavaṃ niddhamatha kasambuṃ apakassatha, S.N. v. 281.

124. Kāla. kālo ghasati bhūtāni . . . yo ca kālaghaso, J. ii. 260.



K ā s a. See N a d i (4).

125. K i ṭ ṭ h a. kiṭṭhāday viya duppasuy, Thag. v. 446.

See also G o ṇ a.

126. K i t a v a.

(1) nikacca kitavass'eva bhuttay theyyena, S. i. 24.

(2) chādeti kaliy va kitavā saṭho, Dh. v. 252.

127. K i m i. kimī va mīḥasallitto, Thag. v. 1175.

128. K i y s u k a. S. purisassa kinsuko aditṭhapubbo  
assa, S. iv. 193; cf. J. ii. 265, 266.

129. K u k k u ṭ a p a t t a. S. kukkuṭapattay . . . aggimhi  
pakkhittay, A. iv. 47 ff.

130. K u k k u ṭ i. S. kukkuṭiyā aṇḍāni . . . [na] sammā  
adhisayitāni, M. i. 104; -357; -S. iii. 153; -A. iv.  
125. See different point under A ṇ ḍ a k o s a.

131. K u k k u r a. S. caṇḍassa kukkurassa nāsāya pittay  
bhindeyyuy, S. ii. 242.

See also A ṭ ṭ h i k a y k a l a, K u ṇ a p a, P ā ṇ a k a.

132. K u k k u l a. rūpay . . . viññāṇay kukkulay, S. iii. 177.

133. K u ṇ j a r a.

(1) S. kuñjaro . . . pokkharayiy ogāhitvā saṇa-  
dhovikay . . . kiṭati, M. i. 229.

(2) . . . araññam iva kuñjaray bandhitvā āna-  
yissāma, S. i. 124; cf. J. iv. 470.

(3) . . . dhunātha . . . naḷāgaray va kuñjaro, S. i.  
156.

(4) paṅke sanno va kuñjaro, Dh. v. 327.

(5) saṅgāmagatay va kuñjaray, Ud. 45.

(6) hatthikkhandhā va patitay kuñjare ce anuk-  
kame, Thag. v. 194.

(7) yathā kuñjaray adantay navaggahay aṅku-  
saggaho, Thag. v. 357.

(8) kuñjarāṇay v'anodake, J. vi. 442.

134. K u ṭ i. āsay kuṭiyā virājaya, dukkhay . . . navā  
kuṭi, Thag. v. 57.

135. K u ṭ ṭ h i. S. kuṭṭhi puriso . . . aṅgārakāsuyā kāyay  
paritāpeyya, M. i. 506.

136. K u ṭ h ā r i. purisassa . . . kuṭhāri jāyato mukhe,  
S. i. 149; = A. v. 171, 174; = S.N. v. 657. See also S ā r a (3).

137. Kuṇapa. S. itthi . . . ahikuṇapena vā kukkura-kuṇapena vā manussakuṇapena vā kaṇṭhe āsattena, M. i. 120 ; = A. iv. 376.

138. Kumāra.

(1) S. daharo kumāro . . . aṅgāraṃ akkamitvā khippam eva paṭisaṅharati, M. i. 324.

(2) S. daharo kumāro . . . bandhanehi baddho . . . vuddhiṃ anvāya, M. ii. 44.

(3) S. daharo kumāro mando . . . muttakarisena kiḷati, A. v. 203.

139. Kumuda.

(1) uechinda . . . kumudaṃ sārādikaṃ va pāṇinā, Dh. v. 285 ; = J. i. 183.

(2) kumudasannibho, J. ii. 234.

*See also Pabbaṭa.*

140. Kumbha.

(1) S. kumbho anādhāro hoti . . . sādharo, S. v. 20.

(2) S. kumbho nikkujjo vamat'eva udakaṃ, S. v. 48.

(3) S. kumbho nikkujjo tatra udakaṃ āsittaṃ, A. i. 130 ; (ukkujjo) 131.

(4) S. kumbho nikkujjo'va . . . udakaṃ no vantaṃ paccavamaṭi, A. v. 337.

(5) cattāro'me kumbhā . . . kumbhūpamā puggalā, A. ii. 104.

(6) kumbhūpamaṃ kāyaṃ idaṃ viditvā, Dh. v. 40.

(7) yathāpi uda[ka]kumbho bhinno, J. iii. 167 ; = P. V. 11.

*See also Raḥaḍa.*

Kumbhatthenaka. (8) suppadhaṃsiyo . . . kumbhatthenakehi, S. ii. 264.

141. Kumbhīla. katamañ ca kumbhīlabhayaṃ, M. i. 460 ; = A. i. 124 ; cf. Thig. v. 502.

142. Kumma.

(1) addasa kummaṃ, kummo . . . upādānakkhandhānaṃ adhivacanaṃ, M. i. 143, 144.

(2) kummo va aṅgāni sake kapāle, S. i. 7 ; = iv. 179.

(3) udakarahade mahākummakulaṃ . . . ahosi, S. ii. 227.

*See also Kaccapa.*

143. Kulāni. S. yāni . . . kulāni bahutthikāni . . .  
appitthikāni, S. ii. 264. *See also* Canda (5), Cora (8).

144. Kulla.

(1) kullaṅ hi jano pabandhati, D. ii. 89 ; = Ud. 90.

(2) kullūpamaṃ vo desissāmi . . . S. puriso  
addhānamaggapaṭipanno, so passeyya . . .  
udakaṇṇavaṃ, M. i. 134.

(3) api nu tumhe kullūpamaṃ dhammaṃ desitaṃ,  
M. i, 261.

(4) tiṇakaṭṭhaṃ . . . saṅkaḍḍhitvā kullaṃ ban-  
dhitvā, S. iv. 174, 175.

(5) nadīpāragato va kullaṃ, J. v. 445.

*See also* Bhisī.

145. Kusa. kuso yathā duggahīto hatthaṃ evānukantati,  
S. i. 49, 50. *See also* Nadī (4).

Kusaḅga. *See* Pokkharāṇī (3).

Kūṭṭāgāra. *See* Agāra.

146. Kokilā. kokilā va madhuraṃ nikūjitaṃ, Thig. v. 261.

147. Koṅca.

(1) jīṇakoṅcā va jhāyanti khīṇamacche va  
pallale, Dh. v. 155.

(2) koṅco khīrapako va ninnagaṃ, Ud. 91.

(3) aghasmi koṅcā va yathā himaccaye, J. iv. 484.

(4) koṅcī samuddatīre va kapaṇṇā, J. v. 366.

*See also* Siha (4).

Koṭṭi. ubhatokoṭṭiko paṇho. *See* Ayo (10).

148. Kotthu. S. kotthu nadīre macche magayamāno,  
M. i. 334.

149. Kolaykola. tiṇṇaṃ saṃyojanānaṃ kolaykolo hoti,  
A. i. 233.

Kovilāra. *See* Rukkhā (20).

150. Khaggavisāṇa. eko care khaggavisāṇakappo,  
S. N. v. 33 ff. ; cf. Gaja, (3) Nāga.

Khajjota. *See* Jātaveda (3).

151. Khattiya. S. khattiyo . . . nihitapaccāmitto  
na kutoci bhayaṃ, D. i. 69.

152. Khāṇu.

(1) khāṇuṇṇu va urasāsajja, S. i. 127.

Tindukākākhāṇu. (2) S. tindukākākhāṇu  
nekavassagaṇiko sannicito hoti, M. i. 78.

153. Khāribhāra. māno . . . khāribhāro, S. i. 169.

154. Khīpa. S. nadīmukhe khīpaṇ uḍḍeyya, A. i. 287.

155. Khīra.

(1) S. puriso khīratthiko . . . gāviṇṇ . . . āviñ-  
jeyya, M. iii. 141.

(2) S. khīraṇ khīrena saṇsandati, S. ii. 158.

(3) na . . . saṇṇu khīraṇ va mucceati, Dh. v. 71.

(4) khīrodakibhūtā, M. i, 206; ii. 120.

See also Sappimaṇḍa.

Khīla. See Indakhīla.

156. Khura. (1) khuraṇ va madhurassādaṇ ullittaṇ,  
Thag. v. 737.

Khuradhāra. (2) khuradhārūpamo bhava, S.N. v. 716.

157. Khetta.

(1) S. sakaṇ khettaṇ ohāya paraṇ khettaṇ niddāyi-  
tabbaṇ, D. i. 231.

(2) puññakkhettaṇ anuttaraṇ, M. i. 37; S. i. 220,  
*passim*. A. i. 208, *passim*. S.N. v. 486, Thag.  
v. 566; cf. P.V. 3.

(3) khettaṇ hi taṇ puññapekkhassa hoti, S. i. 167.

(4) S. yaṇ aduṇ khettaṇ aggaṇ . . . majjhimaṇ  
. . . hīnaṇ jaṅgalaṇ, S. iv. 315.

(5) kammaṇ khettaṇ A. i. 223, 224.

(6) S. khettaṇ bījaṇ [na] mahapphalaṇ, A. iv. 237.

(7) S. sālikhettaṇ setaṭṭhikā nāma, A. iv. 278.

(8) S. ucchukhettaṇ mañjiṭṭhikā nāma, A. iv. 379.

(9) tiṇadosāni khettaṇi, Dh. v. 356-59.

(10) khettaṇi viceyya . . . sabbakkhettaṇmūlaban-  
dhanā pamutto khettaṇi tādī pavuccate,  
S.N. v. 524. See also Kassaka, Bīja.

158. Khelapiṇḍa. S. puriso . . . khelapiṇḍaṇ vameyya,  
M. iii. 300; = (*differently applied*) A. iv. 137.

159. Gaggari. S. . . kammāragaggariyā dhama-  
mānāya saddo, M. i. 243; = S. i. 106.

Gaṇḍā. See Nadi.

160. Gaja.

- (1) dvāravivarayaṃ gajo va alabhanto, Thag. v. 356.
- (2) gajayaṃ va mattayaṃ kusalaṃkusaggaho, Thag. v. 1139.
- (3) gajam iva ekacārinayaṃ, J. ii. 220.

Gaṇaka. See Pāsāda (2).

161. Gaṇḍa

- (1). tass' imayaṃ kāyayaṃ . . . gaṇḍato samanupasato, M. i. 500; cf. S. iv. 83.
- (2) tvaṃ rūpayaṃ . . . viññānayaṃ . . . gaṇḍo ti passa, S. iii. 189; cf. iv. 83; M. i. 495.
- (3) ejaṃ gaṇḍo S. iv. 64; = 66.
- (4) S. gaṇḍo anekavassagaṇiko . . . gaṇḍo ti imas's'etaṃ, A. iv. 386.
- (5) gaṇḍo ti kāmānayaṃ adhivacanayaṃ, A. iii. 311; = iv. 289.

Gaṇḍamūla. (6) gaṇḍamūlayaṃ . . . taṇhāy'etaṃ adhivacanayaṃ, S. iv. 83.

162. Gadrabha.

- (1) S. gadrabho vahaçchinno sandhisamalasaṃkātīre jhāyati, M. i. 334.
- (2) S. gadrabho gogaṇayaṃ piṭṭhito, A. i. 229.
- (3) gadrabho va nivattasi, J. iii. 217.

163. Gaṇṭha. *passim*, e.g. S. iv. 59; A. ii. 24; S. N. 347; also catuganthena gaṇṭhito, Thag. v. 572; cf. J. iv. 11.

164. Gandha.

- (1) S. uppālassa . . . pupphassa gandho, S. iii. 130.
- (2) S. brāhmaṇā āhuti-gandhena dhavanti, M. iii. 167.
- (3) S. ye keci mūlagandhā kālānusārī, S. iii. 156; = v. 44; = A. v. 22.
- (4) S. ye keci sārāgandhā lohitacandanayaṃ, S. iii. 156; = v. 44; = 231; = A. v. 22.
- (5) S. ye keci pupphagandhā vassikayaṃ, S. iii. 156; = v. 44; = A. v. 22.
- (6) tūṃ' imāni gandhajātāni yesayaṃ anuvātaṃ, A. i. 225.
- (7) silayaṃ gandho anuttaro, Thag. v. 615.

- (8) na pupphagandho paṭivātaṃ eti, Dhp. v. 54.  
See also G ū t h a k ū p a.
165. G a ḷ a. gaḷo eso iti ñatvā, S.N. v. 61.
166. G a h a.  
(1) n'atthi dosasamo gaho, Dhp. v. 251.  
(2) sagaho . . . mātuḡāmassa adhivacaṇaṃ, It. 114.
167. G a h a n a.  
(1) diṭṭhigahaṇaṃ M. i. 8; 486.  
(2) gahaṇaṃ manussā, uttānakaṃ hasavo, M. i. 340.  
(3) abbhantaraṇaṃ te gahaṇaṃ, Dhp. v. 394.
168. G a h a p a t i.  
(1) S. gahapati . . . aḍḍho, M. i. 451.  
(2) S. gahapati . . . api nu so devaputto, M. i. 505.  
(3) bhūtapubbaṃ . . . gahapatānī ahoṣi, M. i. 125.
169. G ā m a.  
(1) S. puriso sakambhā gāmā aññaṃ gāmaṃ gaccheyya, D. i. 81; = M. i. 278; = ii. 20.  
(2) S. puriso sakambhā gāmā vā . . . ciravippavuttho assa, M. ii. 253.  
(3) suññaṃ gāmaṃ passeyya, S. iv. 174.  
(4) suttaṃ gāmaṃ mahogho va, Dhp. v. 47; = 287.  
(5) yathā gāmato nikkhamma, P.V. 59.
- G i n i. See A g g i.
170. G i m h ā n a. yathāpi rammako māso gimhānaṃ, J. v. 63.
171. G i r i.  
(1) giriṃ nakhena khadatha, S. i. 127; = J. iv. 383.  
(2) giriduggacaṇaṃ chetaṃ, S. i. 198.  
(3) giri-m-iva anitena duppasaho, J. ii. 219.  
See also P a b b a t a.
172. G i v o. satipaṭṭhānaḡīvo so, Thag. v. 1090.
173. G u h ā. guhāyaṃ bahunābhichanno, S.N. v. 772.
174. G ū t h a.  
(1) S. gūtho gūthena saṃsandati, S. ii. 157.  
(2) S. ahigūthagato . . . makkheti, A. i. 126.  
(3) S. appamattakam pi gūtho . . . lohitaṃ duggandhaṃ, A. i. 34; cf. J. iv. 117.  
(4) gūthabhāpī, A. i. 128.

- (5) ārakū parivajjeyya gūthaṭṭhānaṃ va pāvuse,  
Thag. v. 1153.
- Gūthakūpa. (6) S. puriso gūthakūpe nimuggo  
assa, D. ii. 324; =
- (7) S. gūthakūpo . . . atha puriso āgaccheyya . . .  
gūthakūpaṃ paṇḍhāya, M. i. 74.
- (8) S. gūthakūpo . . . ghaṭṭito . . . duggandho, A.  
i. 127.
- (9) S. gūthakūpo . . . tatra puriso nimuggo assa,  
A. iii. 403.
- (10) gūthakūpo yathā assa sampuṇṇo gaṇavassiko,  
S.N. v. 279.
- (11) gūthakūpe nigāḥhiko, Thag. v. 568.
175. Geha.
- (1) puna gehaṃ na kāhasi, Dh. v. 154; = Thag.  
v. 188.
- (2) yathā gehato nikkhamma, P.V. 59.
176. Gāvī.
- (1) S. gāvī taruṇavacchā thambhaṇ ca ālumpati,  
vacchakaṇ ca apaviṇati, M. i. 324.
- (2) go va bhiyyo palāyinaṃ, S. i. 221.
- (3) S. gāvī nīccamā kuḍḍaṇ ce nissāya, S. ii. 99.
- (4) iti gosu . . . jāyati puṅgavo, A. i. 162.
- (5) gunnaṇ ce taramānaṃ jimbhaṃ gacchati  
puṅgavo, A. ii. 75; = J. iii. 111; = v. 222;  
= 242 (with gāvaṇ).
- (6) S. gāvī . . . āghātanaṃ niyyamānā, A. iv. 138.
- (7) S. gāvī pabbateyyā bālā . . . paṇḍitā, A. iv. 418,  
419.
- (8) yathā mātā pitā bhātā, gāvo no paramā mittā,  
S.N. v. 296; cf. v. 307.
- (9) go vajjho viya niyyati, S.N. v. 580.
- (10) paṭiggahetvā pana Sakyapuṅgavaṃ, S. N. v. 690.
- (11) gāmaṇḍalaṃ va parinesī, citta, maṃ, Thag.  
v. 1143; cf. maṇḍala, M. i. 446.
- (12) gāvo bahutiṇass' eva, J. i. 295; = v. 448.
- (13) gāvā va siṅgino siṅgā . . . vaḍḍhati, J.  
iv. 172.

- (14) gavaṇ va naṭṭhaṇ . . . pariyesatī, J. iv. 481.  
 (15) gāvo kūṭahatā-r-iva, J. v. 17.  
 (16) visāṇato gavaṇ dohaṇ, J. vi. 371.  
 G o k ā ṇ a. (17) S. gokāṇā pariyantacārini  
 antamantān' eva sevati, D. iii., XXV. § 20.  
 G o g h ā t a k a. (18) S. dakkho goghātako  
 . . . catummahāpathe bilaso paṭivibhajitvā,  
 D. ii. 294; = M. iii. 91.  
 (19) S. dakkho goghātako . . . kucchiṇ parikan-  
 teyya, M. i. 244; = ii. 193; = S. iv. 56;  
 = A. iii. 380.  
 (20) S. dakkho goghātako . . . vidhūnitvā bāhiraṇ  
 cammakāyaṇ, M. iii. 274.  
 G o d a m m a. See Bhūmi(2), Hatthidāmma.  
 G o p ā n a s ī. (21) S. jarāsālāya gopānasiyo  
 oluggaviluggā bhavanti, M. i. 81; = 245.  
 (22) gopānasibhāravahā va kaṇṇikā, J. iii. 318.  
 (23) gopānasibhoggasamaṇ, J. iii. 395.  
 G o p o, g o p ā l a [k a]. (24) S. kiṭṭhasambādhe  
 gopālako gāvo rakkheyya, M. i. 115, 116.  
 (25) ekādasahi aṅgehi samannāgato gopālako [a-]  
 bhabbo gogaṇaṇ, M. i. 220; = A. v. 347.  
 (26) bhūtapubbaṇ Magadhako gopālako, M. i. 225.  
 (27) S. gopālako sāyaṇhasamayaṇ sāmikānaṇ gāvo  
 niyyā detvā, A. i. 205.  
 (28) gopo va gāvo gaṇayaṇ paresaṇ, Dh. v. 19.  
 (29) yathā daṇḍena gopālo gāvo pāceti gocaraṇ,  
 Dh. v. 135.  
 G o ṇ a. (30) S. . . . goṇo kiṭṭhādo aduṇ  
 kiṭṭhaṇ otareyya, S. iv. 196.  
 (31) S. goṇo kiṭṭhādo dāmena vā baddho, A. iii. 393.  
 G o p a k h u m o. (32) M. ii. 137.  
 G o p i p ā s a. (33) gopipāsakajātikā, J. iv. 56.  
 See also K i ṭ ṭ h a, P a ṇ k a (9).

177. G o m a y a p i ṇ ḍ a. Bhagava parittaṇ gomayapiṇḍaṇ  
 paṇinā gahetvā, S. iii. 144.

178. G h a ṭ i k ā. S. puriso . . . caturāṅgulaṇ ghaṭikāṇ  
 karitvā S. ii. 178; cf. Thig. v. 499.



179. C a k k a.

- (1) mayā anuttaraṃ dhamma-cakkaṃ pavattitaṃ,  
S. i. 191; cf. S.N. v. 554; = Thag. v. 824;  
cf. S.N. v. 684; J. iii. 412.
- (2) brahma-cakkaṃ pavatteti, M. i. 71; S. ii. 27.
- (3) anveti cakkaṃ va vahaṭo padaṃ, Dh. v. r. 1.
- (4) cakkassa nemi viya parivattati, J. v. 445.  
A r a, N a b h i. (5) arā va nabhyā susamohi-  
tāni, J. vi. 261. See also R a t h a.  
C a k k a v a t t i (6). cakkavatti yathā rājā,  
S. i. 192; = Thag. v. 1235.
- (7) S. kuḍḍarājāno<sup>1</sup> . . . cakkavattissa anuyantā,  
S. iii. 156; = v. 44; = A. iii. 365; = v. 22.
- (8) rañño cakkavattissa . . . sattaratanāni, M. iii.  
S. v. 99 and passim.

180. C a k k h u.

- (1) puggalo ekacakkhu, A. i. 129.
- (2) puggalo dvicakkhu, *ibidem*.
- (3) cakkhuy loke samuppannaṃ, S.N. v. 599.

181. C a k k h u m ā.

- (1) S. c. puriso uparipāsādaragato, M. i. 213.
- (2) S. c. puriso ekaṃ āmaṇḍaṃ, M. iii. 101 ff.
- (3) cakkhumā puriso tīre thito, It. 114, 115.  
See also R a h a d a (udaka-).

182. C a y g a v ā r a.

- (1) pañcann' etaṃ nīvaraṇānaṃ adhivacanaṃ, M.  
i. 142, ff.
- (2) parittaṃ udakaṃ va caṅgavāramhi, J. v. 186.

183. C a ṇ ḍ ā l a. S. caṇḍālo kumārako vā . . . nigamaṃ pavisanto, A. iv. 376. See also V a y s i k a, S u n a k h a.

184. C a n d a, c a n d i m a.

- (1) kāla(sukka)-pakkhe va candimā, D. iii. XXXI.,  
§ 5; = Thag. vv. 292, 293; = 361; = J. iv. 26;  
cf. v. 66, 507.
- (2) S. tadahuposathe cātuddase na hoti . . .  
vimati vā : ūno no kho cando, M. iii. 276.

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<sup>1</sup> a. l. = k h u d d a°.

- (3) cando yathā vigatavalāhake nabhe, S. i. 196  
= VV. 64; = Thag. v. 1252.
- (4) cando yathā pannarasāya rattiṇ, S. i. 233.
- (5) candūpamā kulāni upasaṅkamatha, S. ii. 197.
- (6) S. kālapakkhe candassa yā ratti vā, S. ii. 206.
- (7) S. juṇhapakkhe candassa, S. ii. 206; = A. v. 21; = 124; = 127.
- (8) yathā pi cando . . . tāragañe . . . atirocati, A. iii. 34.
- (9) S. yā kāci tāraṅkarūpānaṃ pabhā . . . canda-pabhā tāsaṃ aggaṃ, A. iii. 365; = v. 22; cf. A. iv. 151; = It. 19, 20; J. v. 63.
- (10) pabhāseti abbhā mutto va candimā, M. ii. 104; = Dh. v. 172, 173; = 382; = Thag. v. 548; = 871-3; cf. It. 64.
- (11) nakkhattapathaṃ va candimā, Dh. v. 208.
- (12) rattiṇ ābhāti candimā, Dh. v. 387.
- (13) candaṃ va vimalaṃ suddhaṃ, Dh. v. 413; = S.N. v. 637.
- (14) cando va Rahugahaṇā pamuttā, S.N. v. 465; = v. 498; cf. Thag. v. 2; J. iv. 330; v. 34.
- (15) candaṃ yathā pannarase, S.N. v. 1016.
- (16) cando yathā dosinapuṇṇamāsiyā, Thag. v. 306; = 1119.
- (17) pūrasu . . . cando pannarase-r-iva, Thig. v. 3; cf. PV. 38.
- (18) yathāpi dārako candaṃ . . . anurodati, PV. 11; = J. iii. 166; cf. iv. 61; v. 76.
- (19) candaṃ kīlanakaṃ gavesasi, Thig. v. 384.
- (20) ko pātur āsī . . . candimā va, J. v. 14.
- (21) gaganatale cando viya, J. vi. 376.

*See also N a k k h a t t a (rājā), S a s a, S u r i y a.*

#### 185. C a n d a n a.

- (1) S. . . . rukkhajātāni candanaṃ tesāṃ aggaṃ akkhāyati, A. i. 9.
- (2) S. puriso candana-ghatikaṃ adhigaccheyya, A. iii. 237.

*See also G a n d h a.*

186. Cāpa.

(1) senti cāpā tikhīṇā va, Dhṛ. v. 156.

(2) cāpo v'ū nudaro, J. vi. 295.

187. Cīttika. addasa cīttikay bhittiyā, Thig. v. 393.

188. Cīriḷika. S. . . . vanasande . . . cīriḷika-saddo antaradhāpeyya, A. iii. 395.

Cunda. See Nāga (19).

189. Cora.

(1) S. rañño Māgadhassa vijite corā, D. iii., XXXII., § 8.

(2) S. coray āgucāriṇ gahetvā rañño dasseyyuy . . . sattisatena hanatha, S. ii. 100.

(3) S. coray āgucāriṇ gahetvā rañño dasseyyuy . . . khuramuṇḍay karitvā, S. ii. 128 ; - A. ii. 240.

(4) corā gāmaghātakā . . . channay bāhiray āyatanāṇay adhivacanay, S. iv. 173-5.

(5) tihī aṅgehi samannāgato mahā coro, A. i. 153.

(6) pañcahi aṅgehi samannāgato mahā-coro, A. iii. 128.

(7) corasamā bhari, A. iv. 92.

(8) S. yāni . . . kulāni . . . suppadhaysiyāni . . . corehi, A. iv. 278.

(9) coro yathā sandhimukhe gahito, M. ii. 74 ; - Thag. v. 786.

Chatta. See Vassa.

190. Chadda. saysuddhajino vivattachaddo, S.N. vv. 372, 378.

191. Chava. chavo chavāya saddhiy, A. ii. 57, 59.

Chavālātā. See Latā.

192. Chāyā.

(1) S. yay chāyā jahati, taṇ ātapo pharati, M. ii. 235.

(2) S. . . . pabbatakūṭāṇay chāyā . . . paṭhaviyā olambanti, M. iii. 164 ; - 171.

(3) chāyā va anapāyini, S. i. 72, 93.

(4) S. thūṇay paṭicca chāyā paññāyati, A. ii. 198.

(5) chāyay ghammābhītatto va turitā pabbatay āruhuy, S.N. v. 1014.

- (6) chāyā va anapāyini, Dhp. v. 2 ; = Thag. v. 1043.  
 (7) na tesañ chāyā vatthānaṃ, J. iv. 304.  
 (8) kannappakannaṃ yathā rukkhachāyā, J. v. 445.
193. Chārikā. S. sappissa vā . . . neva chārikā paññāyati, D. ii., 164 ; = Ud. 93 ; cf. A. iv. 103.
194. Chindati.  
 Chidda. cha lokasmiṃ chiddāni, S. i. 43.  
 (1) sabbāṃ chindati bandhanaṃ, S. i. 39 ; cf. 35.  
 (2) chaviṃ chindati, S. ii. 238.  
 (3) acchecchi taṇhaṃ . . . taṃ chinnaganthaṃ, S. i. 12 ; = 23 ; cf. S. i. 127 ; A. i. 134 ; It. 47 ; cf. Ud. 79 ; S.N. v. 219.  
 (4) chinda sotāṃ, S. i. 49 ; cf. iv. 291 ; M. i. 226 ; It. 95 : S.N. v. 948.  
 (5) kodhaṃ chetvā, S. i. 41 ; = 47 ; = 237.  
 (6) te chetvā maccuno jālaṃ, S. i. 48 ; = J. vi. 46 ; cf. S.N. v. 358.  
 (7) chetvā nand(h)īṃ varattañ ca, S. i. 63 ; = S.N. v. 622.  
 (8) sabbā āsattiyo chetvā, S. i. 212.  
 (9) dhammo chinnapilotiko, M. i. 141 ; = S. ii. 28.  
 (10) se ucchinne ucchinnamūle, M. ii. 256 ; cf. M. i. 487 ff. ; A. i. 135 ; cf. S. ii. 62, 64 *passim*.  
 (11) ucchinnabhavanettiko kāyo, D. i. 46.  
 (12) ucchinnamūlo, M. i. 139 *passim*. ; A. i. 137.  
 (13) asmimāno samucchinno, S. iii. 83.  
 (14) acchijji vaṭṭaṃ, Ud. 75.  
 (15) yo jātaṃ ucchijja na ropayeyya, S.N. v. 208.  
 (16) chinnapapañce chinnavatume, D. ii. 8 ; M. iii. 118.  
 (17) chind' eva no vicikicchāṃ, S.N. v. 346 ; cf. J. vi. 259.  
 (18) ye sabbasaṃyojanabandhanacchidā, S.N. v. 491 ; cf. 621 ; M. i. 101 ; S. i. 191.  
 (19) chetvā āsavāni ālayāni, S.N. v. 535 ; cf. J. vi. 46.  
 (20) anusaye chetvā, S.N. v. 545 ; = 571.

- (21) avijjaj chinda, Thag. v. 29.
- (22) pañcakkhandhā . . . chinnamūlakā, Thag. v. 90; = 120.
- (23) chinnakukkuceṇṇaṃ, M. i. 109.  
*See also Ambuja, Vālarajju.*
- Chidda. cha lokasmiṃ chiddāni, S. i. 48.
195. Jaṭā. jaṭāya jaṭitā pajā, S. i. 13; = 165.
196. Janapada. bhūtapubbaṃ aññataro janapadaṃ vutṭhāsi, D. ii. 349.
197. Janapadakalyānī.  
 (1) S. puriso evaṃ vadeyya . . . jayapadakalyānī taṃ icchāmi, D. i. 193; = 241.  
 (2) S. janapadakalyānī . . . ti kho mahājanakāyo sannipateyya, S. v. 170; cf. J. i. 400.
198. Janettī. S. janettī evaṃ Sāriputto, S. jātassa āpādetā evaṃ Moggallāno, M. iii. 248.
199. Jambālī. S. jambālī . . . yāni āyamukhāni tāni pidaheyya . . . tāni vivareyya, A. ii. 166.  
*Jambonada. See Nekkha.*
200. Jayampatikā. S. dve jayampatikā parittay sambalay ādāya, S. ii. 98.
201. Jātarūpa.  
 (1) S. . . . ukkāmuḥhaṃ vā pan' āgamaṃ jātarūpaṃ, M. i. 38.  
 (2) S. na tāva jātarūpassa antaradhānaṃ hoti, S. ii. 224.  
 (3) pañc' ime jātarūpassa upakkilesā yehi . . . na c'eva mudu hoti, S. v. 92.  
 (4) lohena ve haññati jātarūpaṃ, J. iv. 102.  
*See also (suvaṇṇa) -Kāra, Pariyodāpanā, Miga.*
202. Jātaveda.  
 (1) anoghanahatass' eva jalato jātavedassa, Ud. 98.  
 (2) jātavedo va saṃthānaṃ . . . anudāhantinaṃ, J. ii. 326; = 330; = iv. 471.  
 (3) khajjotay jātaveday amaññatha, J. vi. 371.  
 (4) adhigat' amha tame ñāpaṃ jālay va jātavedato, J. v. 326.

203. Jāti. yato ariyāya jātiyā jāto, M. ii. 103 ; cf. Thig. v. 430.

204. Jāla.

(1) S. dakkho kevatto . . . sukhumacchikena jālena . . . attha-, dhamma-, brahmagālaṇ, D. i. 45, 46.

(2) mohajālaṇ padālitaṇ, S. iii. 83 ; cf. Dh. v. 251.

(3) acchidā maccuno jālaṇ, S.N. v. 357 ; cf. S. i. 48 ; J. vi. 46.

(4) jālasañchannā, Ud. 76 ; = Thag. v. 297.

(5) taṇhājālo samūhato, Thag. v. 306.

(6) kāmajāla ! Thag. v. 355.

See also Ambuja, Chindati, Vāta.

205. Jālinī.

(1) jālinī visattikā, S. i. 107 ; = Dh. v. 180.

(2) taṇhaṇ vo desessāmi jālinī, A. ii. 211.

(3) . . . abbahitvāna jālinī, Thag. v. 162.

(4) devakāyasmī jālinī, Thag. v. 908.

206. Joti.

(1) tamo tamaparāyano, tamo joti parāyano, joti tama- . . . joti joti-parāyano, S. i. 93 ; cf. A. ii. 85.

(2) parinibbāhisi vārinā va joti, Thag. v. 415.

Jotiṭṭhāna. (3) hadayaṇ jotiṭṭhānaṇ. S. i. 169.

See also Andha.

207. Nāti.

(1) sukhasaṇvaso nātinaṇ va samāgamo, Dh. v. 207.

(2) patigaṇhanti piyaṇ nātiva āgataṇ, Dh. v. 220.

208. Dayhati.

(1) dayhamāne va matthake, S. i. 13 ; = 53 ; Thag. v. 39 ; = 40 ; = 1162.

(2) careyy' ādittasīso va, S. i. 108.

(3) S. ādittacelo vā ādittasīso vā tass'eva . . . adhimattaṇ . . . vāyāmaṇ, A. ii. 93 ; = iii. 308 ; = iv. 320 ; = 321 ; = v. 93 ; = 98 ; = 99 ; = 104 ; = 105.

- (4) āditte cele vā sīse vā kim assa karaṇiyan?  
S. v. 440.
- (5) ādittā nibhatay bhaṇḍay puna ḍayhituy, S. i.  
209.
- (6) ādittasmiy agārasmiy yay niharati bhājanay,  
S. i. 31; - A. i. 156.
- (7) rūpay . . . viññāpay ādittay, S. iii. 71.
- (8) ḍayhamānena kāyena ḍayhamānena cetasā,  
It. 23, 24.
- (9) ḍayhamānesu nibbuto, Thag. v. 1060.
- (10) attano sisamhi ḍayhamānamhi, Thig. v. 493.
- (11) yathā saraṇay ādittay vārinā parinibbaye,  
S.N. v. 591; - J. iv. 127.
- (12) ādittā va gharā mutto, Thag. v. 712.
- (13) kāme ādittato disvā, Thag. v. 790.
- (14) kadā nu rūpe . . . phusitabbe ca dhamme  
ādittato 'hay . . . dakkhay, Thag. v. 1099.  
*See also Aggī, Tejjo, Pāvaka, Soka.*
209. Dāka. upasanto . . . sukkhadākaṇ va kumbhiyaṇ,  
Thig. v. 1.
210. Takkaṛa. pattadaṇḍo va takkaro, Thag. v. 449.
211. Takkāri. ayyiniy va takkāriy pupphitay, Thig.  
v. 297.
212. Tagara. tagaraṇ ca palāsena yo naro upanayhati,  
It. 68; - J. iv. 436.
213. Tacasāra. tacasāray va samphalay, S. i. 70;  
98; - It. 45.
214. Tacchaka. dāruy namayanti tacchakā, M. ii. 105;  
- Thag. v. 19; - 877; - Dh. v. 80; - 145.
215. Tamo. (1) bālo tamasā parivārīto, Ud. 79.  
(2) tamokhandhena āvaṭṭā, M. i. 168; - ii. 93.  
(3) tamokhandhay padālayuy, It. 8; - (padāliya)  
Thig. v. 44; - (padālito) v. 59.  
(4) tamonuday pāragatay mahesiṇ, It. 32.  
(5) tamo v'assa nivuto sabbaloko, na jotimanto,  
S.N. v. 348.  
(6) ekodibhūto vihane tamaṇ, It. 42; S.N. v. 975.

- (7) nivutānaṃ tamo hoti andhakāro apassanaṃ,  
S.N. v. 763.
- (8) tamo 'v'assa nibbuto, Thag. v. 1268.  
*See also Joti.*
216. Tanta. yathāpi tante vitate, J. vi. 26.
217. Tarati.
- (1) ye taranti aṇṇavaṃ saraṃ setuṃ katvāna  
visajja pallalāni, D. ii. 89; = Ud. 90.
- (2) tiṇṇo pāragato jhāyī, M. 98th. S<sup>ta</sup>.; = Dh. p.  
v. 414; = S.N. v. 638.
- (3) anāyūhaṃ oghaṃ atarin ti, S. i. 1; cf. 3; also  
Thig. v. 10.
- (4) tiṇṇaṃ loke visattikaṃ ti, S. i. 1; cf. S.N. v. 1085.
- (5) maccudheyyassa tarati pāraṃ, S. i. 4; = 29.
- (6) tiṇṇo pāraṃgato thale tiṭṭhati, S. iv. 174, 175;  
= A. ii. 5, 6.
- (7) tiṇṇo tārayataṃ varo, A. ii. 24; = It. 123.
- (8) ye ca kāme . . . nirodhetvā . . . tiṇṇā pāra-  
gatā . . . ti vadāmi, A. iv. 411.
- (9) ko sū' dha tarati oghaṃ? ko 'dha tarati  
aṇṇavaṃ? S.N. cf. v. 173; = v. 183.
- (10) te duttarāṃ oghaṃ imaṃ taranti atinṇapubbaṃ  
. . . S.N. v. 273.
- (11) tiṇṇakathaṅkato, S.N. v. 367; cf. Dh. p. v. 414.
- (12) tiṇṇavicikiccho, M. i. 18, 45.
- (13) tiṇṇo tāres' imaṃ pajaṃ, S.N. v. 545; = 571;  
cf. M. i. 386.
- (14) atāri jātiṃ ca jaraṃ ca, S.N. v. 1047; 1060;  
S.N. v. 1085.
- Atitariya. (15) oghaṃ samuddaṃ atitariya  
tādiṃ, S.N. v. 219.
- Uttarati. (16) udatāri oghaṃ atinṇapubbaṃ,  
Ud. 74; cf. 75.
- Otarati. (17) otiṇṇo' nhi jātiyā, M. i. 200.  
*See also Tīra, Paṅka, Bhisī, Saṅga.*
218. Talāka.
- (1) S. . . mahantaṃ talākaṃ . . . devo vuṭṭho  
sippisambukaṃ . . . A. iii. 395.



- (2) S. puriso . . . talākassa paṭigacc'eva, A. iv. 279.  
 (3) S. talākassa cattāri āyamukhāni, A. iv. 283.
219. **Tasara.** tasaraṃ va ujjuṃ, S.N. v. 215; =v. 464;  
 =v. 497.
220. **Tāṇa.**  
 (1) jarūpanītassa na santi tāṇā, S. i. 2; =55.  
 (2) ete hi maṇ-tāṇā . . . viharanti, S. iv. 315.  
 (3) na santi puttā tāṇāya, Dhṃ. v. 288.  
 (4) na hi tāṇaṃ tava vijjate va aññaṃ, Thag. v. 412.
- Tāra-kā.** See Udapāna, Osadhītāra-kā, Canda,  
 Nakkhatta.
221. **Tāla.**  
 (1) S. tālo matthakacchinno, M. i. 250; =331;  
 =464; =ii. 256; cf. J. v. 267.
- For Tāla.* (2) sakona tālena haneyya ghoṣaṇaṃ, J. v. 450.  
 Tālacchāyā. See Dhanuggaha.  
 Tālapakka (2). S. tālapakkaṃ sampati-  
 bandhanā muttaṃ, A. i. 181; cf. It. 84.  
 Tālapatta. See Puṭa.  
 Tālapattikā. See Nāga.  
 Tālavatthu (3). tālavatthukatā, M. i. 488  
*passim*; S. ii. 62 *passim*; A. iv. 173; Thig.  
 v. 478; cf. J. v. 267.
222. **Tikicchaka.** sabbalokatikicchako, Thag. v. 722.
223. **Ṭiṇa.**  
 (1) S. imasmiṃ Jetavane ṭiṇa-katṭha-sākhā-  
 palāsaṃ taṃ jano hareyya, M. i. 141; =S.  
 iii. 34; =iv. 82; =129.  
 (2) ṭiṇam iva . . . miyyāmi, J. iv. 284.  
 See also Aggi, Ukkā, Gaygā, Sūla.
224. **Tittakālābu.** S. tittakālābu āmakacchinno, M.  
 i. 80; =245. See also Visa.
225. **Tittha.**  
 (1) S. . . . visamaṃ . . . samaṃ titthaṃ parik-  
 kamaṇāya, M. i. 43.  
 (2) sīlaṃ . . . titthañ ca sabbabuddhānaṃ, Thag.  
 v. 613.
- Titthakara.** (3) M. ii. 77; A. iv. 196.

Tipu. See Jātarūpa (3).

226. Tilā. (1) S. vīsatikhāriko Kosalako tilavāho tato . . . ekaṃ tilaṃ uddhareyya, A. v. 173; = S.N. p. 123.

227. Tīra.

(1) appakā . . . pāragāmino . . . tīraṃ evānudhāvati, S. v. 24; = A. v. 232; = 233.

(2) orimaṃ tīraṃ sasaṃkaṃ . . . sakkāyassādhivacanaṃ, S. iv. 174, 175.

(3) chann'etaṃ ajjhattikānaṃ āyatanānaṃ, S. iv. 179, 180.

(4) micchādītṭhi orimaṃ tīraṃ sammādītṭhi pārimaṃ tīraṃ . . . micchāvimutti orīman tīraṃ . . . A. v. 232; = 233.

(5) pāṇātipāto orimaṃ tīraṃ . . . pe . . . A. v. 252; = 253.

(6) pārimaṃ tīraṃ :—khemaṃ . . . nibbānaṃ, S. iv. 174, 175.

(7) pārimaṃ tīraṃ :—channaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ, S. iv. 179, 180.

(8) aññātamānino dhamme gambhīre tīragocārā, Thag. v. 953.

See also Nāvā.

228. Turīya. S. . . . turīyassa . . . saddo hoti, A. iv. 263, 265.

229. Tulā. S. tulādhāro vā . . . tulaṃ paggahevā, A. iv. 282; = 287; = 323; cf. Thag. v. 107 (pabbajij tula-yitvāna).

230. Tūla.

(1) tūlam iva eritaṃ mālutena, Thag. v. 104; cf. J. iv. 222.

(2) tūlapuṇṇasadisopamā, Thig. v. 269.

231. Tejo. (1) S. tejo sucim pi ḍahati . . . na ca tena aṭṭiyati, M. i. 424; = A. iv. 375.

(2) bhikkhu ḍahati tejasā, S. i. 69.

232. Tela.

(1) S. telaṃ telena saṃsandati, S. ii. 158.

(2) S. puriso telatthiko . . . vālikaṃ doṇiyā ākiritvā, M. iii. 140.

(3) *siniddhā teladhārā va ahosi iriyāpatho*, Thag. v. 927.

(4) *telay akkaṭṭhitay yathā*, J. iv. 118.

See also *Dīpa* (244), *Sappi*.

*Telakumbha*. See *Rahada*.

*Telappajjota*. See under *Andhakāra*, *passim*.

*Telapatta*. See *Janapadakaḷyānī* (2).

*Telappadīpa*. See *Dīpa* (244).

233. *Thambha yo ogahane thambho-r-ivābhijāyati*, S.N. v. 214.

234. *Thāla yo hare mattikāthālay kaysathālay*, J. iii. 224.

*Thūṇa*. See *Chāyā*.

235. *Daṇḍa*.

(1) *S. daṇḍo upari vehāsay khitto*, S. ii. 184 ; - v. 439.

*daṇḍarāji*. (2) *S. uduke daṇḍarāji . . . paṭi-vigacchati*, A. iv. 137.

*Dadhi*. See *Sappimaṇḍa*.

236. *Dabbī dabbī sūparasay yathā*, Dh. v. 64, 65.

*Dammasārathi*. See *Sārathi*.

237. *Daḷidda*.

(1) *S. puriso daḷiddo . . . tass'assa ekay agārakay*, M. i. 450.

(2) *S. puriso daḷiddo . . . akāmassa bilay olaggeyyuy*, M. ii. 178 ; - 181.

(3) *S. puriso daḷiddo 'va . . . aḍḍho va samāno aḍḍhavāday vadeyya*, A. v. 43, 45.

(4) *kadā iṇaṭṭo va daḷiddako nidhiy ārādhayitvā*, Thag. v. 1106.

238. *Dāyāda*.

(1) *dhammadāyādā me bhavatha, no āmisadāyādā*, M. i. 12 ; cf. It. 101.

(2) *Bhagavato bhāsītassa dāyādo*, S. iv. 72.

(3) *Buddhassa dāyādo*, Thag. v. 18 ; - 1058.

- (4) tass'eva dāyādo yaṇ yaṇ kammaṇ pakubbati  
Thag. v. 144; cf. M. i. 390.
- (5) suddho suddhassa dāyādo, Thag. v. 348.
- (6) dāyādako hehisi aggavādino, Thag. v. 1142.
- (7) dāyādaṇ Buddhaseṭṭhassa, Thag. v. 1169.
239. D ā r u k a c i l l a k a. sucittitā sombhā dārukacillakā  
navā, Thig. v. 390.
240. D ā r u k k h a n d h a. S. dārukhandho na oriman-  
tiraṇ upagacchati, S. iv. 179.
241. D ā s a. (1) S. puriso dāso assa . . . dāsavyā muc-  
ceyya, D. i. 72; = M. i. 275.
- (2) taṇhādāsā, M. ii. 71, A. ii. 54.
242. D i j a.
- (1) dijo yathā kubbanakaṇ pahāya, S.N. v. 1134.
- (2) dijo dumaṇ khīnaphalan ti ñatvā, J. iii. 108.
- (3) oruddho'smi yathā dijo, J. iv. 4.
243. D i s ā.
- (1) cha disāya veditabbā. Purimatthimā disā mātā-  
pitaro . . ., D. iii. XXXI. § 12; cf. J. iii. 234.
- (2) S. cattāro purisā catuddisā ṭhitā, A. iv. 429.
- (3) na hi etehi yānehi gaccheyya agataṇ disaṇ,  
Dhp. v. 323.
244. D ī p a, p a d ī p a (*lamp*).
- (1) S. telappadīpassa jhāyato acci M. i. 295.
- (2) S. puriso sambahulāni telappadīpāni ekaṇ  
gharaṇ paviseyya, M. iii. 147.
- (3) S. telappadīpassa jhāyato telam pi [a-] parisud-  
dhaṇ, M. iii. 151.
- (4) S. telañ ca paticca . . . telappadīpo jhāyati,  
M. iii. 245.
- (5) S. telappadīpassa jhāyato telam pi aniccaṇ,  
M. iii. 273; = S. iii. 126; = iv. 213, 214;  
= v. 319 (*last 3 slightly different*); = S. ii.  
86, 87, *with different application*.
- (6) andhakārena onaddhā padīpaṇ na gavessatha?  
Dhp. v. 146.
- (7) nibbanti dhīrā yathāyaṇ padīpo, Khp. vi. 14;  
= S.N. v. 235.
- (8) andho padīpadhāro va, Thag. v. 1026.

245. Dīpa (island, refuge).

- (1) kodhena abhibhūtassa na dīpaṃ hoti, A. iv. 97.
- (2) attadīpā viharatha attasaraṇā, D. ii. 100 ;  
- iii., XXVI. §§ 1, 27 ; - S. iii. 42 ; - v. 163,  
164 ; cf. S.N. v. 501.
- (3) ete hi maṃ-dīpā maṃ-leṇā, S. iv. 315 ; cf.  
P.V. 34.
- (4) S. nadī . . . tassā majjhe dīpo, S. v. 219, 220.
- (5) majjhe sarasmiṃ tiṭṭhataṃ . . . dīpaṃ pa-  
brūhi, S.N. v. 1092, 1093 ; cf. J. vi. 250.
- (6) so karohi [su]dīpaṃ attano, Dh. v. 236, 238 ;  
- Thag. v. 412.

See also Paṇka (6).

Duṭṭhārūka. See Arūka.

246. Dutiyā.

- (1) saddhā dutiyā purisassa hoti, S. i. 25 ; - 38.
- (2) saddhā-dutiyā viharantānavassutā, S. iv. 70.
- (3) taṇhā hi'ssa dutiyā sāssa, S. iv. 36 ; cf. It. 9.

247. Dundubhi. āhañchaṃ amatadundubhiṃ, M. i.  
171 ; - ii. 93 ; - iii. 67.

Duma. See Paṭa, Palāsa, Phala, Vattha.

Dussayuga. See Karaṇḍaka.

248. Dūta.

- (1) puratthimāya disāya āgantvā sīhaṃ dūta-  
yugaṃ, S. iv. 194, 195.
- (2) tīṇ' imāni devadūtāni, A. i. 138, ff. ; M. iii.  
179, ff.

249. Deva, devatā.

- (1) S. . . . deve gaḷagaḷāyante, S. i. 106 ; cf.  
A. v. 114 ff.
- (2) bhūtapubbaṃ devāsurasaṅgāmo samupabbūho  
ahosi, S. iv. 201 ff.
- (3) pītibhakkhā bhavissāma devā abhassarā yathā,  
Dh. v. 200.
- (4) vassati devo yathā sugītaṃ, Thag. 51 ; = 52 ;  
- 53 ; = 54 ; - 325-9.
- (5) devatā va virocati, J. vi. 14.

250. Dvaṅgula. na taṅ dvaṅgula-paññāya sakkā pappotuṅ itthiyā, S. i. 129.

251. Dvāra.

(1) apārutā amatassa dvāraṅ, M. i. 168 ff.; 227; = ii. 98.

(2) chaddvārā . . . channaṅ ajjhattikānaṅ āyatanānaṅ adhivacanaṅ, S. iv. 194.

navadvāraṅ. See Yātrā.

dve, ekādasa-dvāraṅ. See Agāra.

(3) etāni yassa dvārāni aguttāni . . ., It. 23, 24; = S.N. v. 270, 271.

Dvāro. (4) indriyesu guttadvāro, D. i. 70; = 250; = M. i. 180; = 268.

Dovārika. (5) dovāriko paṇḍito . . . satiyā adhivacanaṅ, S. iv. 194.

252. Dvidhāpatha. dakkhissasi dvidhāpathaṅ . . . vicikicchāya adhivacanaṅ, S. iii. 108.

253. Dhaṅka.

(1) kumārakā dhaṅkan iv' ossajanti, S. i. 207.

(2) itthi . . . dhaṅkarūpā, Thag. v. 151.

(3) dhaṅkehi sāgaran iva, J. ii. 219.

See also Haṅsa.

254. Dhaja. (1) paggaṇhe isinaṅ dhajaṅ, subhāsītadhajā isayo, dhammo hi isinaṅ dhajo, A. ii. 51; cf. J. v. 509.

(2) pannadhajassa . . . Bhagavato, M. i. 386; cf. 139.

255. Dhaññarāsi. S. gāmassa . . . avidūre mahā dhaññarāsi, A. iv. 163.

256. Dhana. dhanāṅ seṭṭhaṅ va rakkhati, M. ii. 105; S. i. 25.

Dhanaparājaya. See Akkha.

257. Dhanuggaha.

(1) S. dhanuggaho . . . tiriyaṅ tālacchāyaṅ<sup>1</sup> atipāteyya, S. i. 62; = M. i. 82; = A. ii. 49.

(2) S. cattāro daḥhadhammā dhanuggahā . . . catuddisā ṭhitā, S. ii. 266.

258. Dhammanī. piyarittaṅ va dhammanī, S. i. 103.

<sup>1</sup> In A. Morris reads °cchātiṅ.

259. Dharaṇī. bhūtānaṃ dharaṇī-r-iva, J. v. 379; = vi. 526.

260. Dhāti.

- (1) puriso dhāticelaṃ va makkhito, S. i. 205;  
= J. iii. 539.

(2) S. daharo kumāro . . . dhātiyā pamādaṃ, A. iii. 6.

Dhītikā. See Accharā.

Dhura. See Bhāra, Ratha.

261. Dhūma.

(1) kodho dhūmo bhasmani mosavajjaṃ, S. i. 169.

(2) yaṃ . . . rattiy anuvitakketi . . . rattiy  
dhūmayānā, M. i. 142, 144.

(3) santo vidhūmo, S.N. r. 1047; = P.V. 49; cf.  
M. i. 386.

(4) kāmā . . . dhūmo ca, J. ii. 241.

(5) ghatāsano dhūmaketu . . . pabbataggasmīṃ,  
J. v. 63. See also Raja.

262. Dhorayha. dhorayho vata bho . . . Gotamo,  
dhorayhavatā ca samuppannā, S. i. 28. See also Kassaka (2).

263. Dhovana. (1) atthi dakkhinesu janapadesu dho-  
vanay nāma . . . ariyaṃ dhovanay desessāmi, A. v. 216.

(2) dhonassa . . . Bhagavato, M. i. 386.

264. Nakkhatta. nakkhattarūjā-r-iva tārakānaṃ, J. iv.  
99; = v. 148. See also Canda (11).

Nakha. See Giri.

265. Nagara.

(1) S. rañño paccantimaṃ nagaraṃ . . . ekadvāraṃ  
D. ii. 83; = S. v. 160; = A. v. 194.

(2) S. āyasaṃ nagaraṃ . . . tato puriso . . . ekaṃ  
sāsapaṃ uddhāreyya, S. ii. 182.

(3) S. rañño paccantimaṃ nagaraṃ daḥuddāpaṃ  
. . . chadvāraṃ, S. iv. 194.

(4) S. rañño paccantime nagare esikā hoti, A. iv.  
109-12.

(5) nagarasāmi viññāpass' adhivacanaṃ, S. iv. 195.

(6) nagarūpamaṃ cittaṃ idaṃ ṭhapetvā, Dh. r. 40.

(7) aṭṭhinaṃ nagaraṃ katvā, Dh. r. 150; cf.  
Thig. r. 497.

(8) nagaraṇ yathā paccantaṇ guttaṇ, Dh. v. 315 ;  
= Thag. v. 653 ; = 1005.

(9) yathāpi assa nagaraṇ mahantaṇ, J. v. 81.

Naṅgala. See Kassaka.

Naṅgalamukha. See Nadī (7).

266. Nadī.

- (1) S. ayaṇ Aciravatī nadī . . . atha puriso āgaccheyya pārattiko, D. i. 244-6.
- (2) sīghasotāya vā nadiyā pavahemi, D. ii. 132.
- (3) . . . yāva na gādhaṇ labhati,  
nadisu āyūhati sabbagattehi jantu, S. i. 47, 48.
- (4) S. nadī pabbateyyā ohārinī . . . tīresu kāsā . . .  
ajjholambeyyuṇ, S. iii. 137.
- (5) najjo yathā . . . upayanti sāgaraṇ, S. v. 400.
- (6) S. puriso nadiṇ taritukāmo . . . nāvaṇ kareyya,  
A. ii. 200, 201.
- (7) S. nadī pabbateyyā . . . tassa puriso naṅgalamukhāni pidaheyya, A. iii. 64.
- (8) S. nadī pabbateyyā . . . sīghasotā . . . natthi  
so khaṇo . . . yaṇ sā āramati, A. iv. 137.
- (9) natthi taṇhāsamā nadī, Dh. v. 251.
- (10) S. puriso nadiyā sotena ovuyheyya, It. 113-15.
- (11) yathā nadī ca pantho ca . . . lok'itthiyo, J. i. 302.
- (12) duppūrā tā nadīsamā, J. ii. 326 ; = iv. 471 ;  
= v. 451.
- (13) nadī aparipuṇṇiyā va sussāmi, J. iv. 284 ; i. 307.
- (14) nadi-r-iva sīghasotā sevanti, J. v. 445.  
Kunnadī, Mahānadī (15). S. . . . mahānadiyo upayantiyo kunnadiyo upayāpentī,  
S. ii. 118.
- (16) S. yatth'imā mahā-nadiyo saṅsandanti . . . tato  
puriso . . . udakaphusitāni uddhareyya, S.  
ii. 135 ; = v. 460.
- (17) S. yatth'imā mahā-nadiyo saṅsandanti . . . na  
sukaraṇ . . . gaṇetuṇ, S. v. 401.
- (18) khīyati . . . kunnadinaṇ va odakaṇ, Thag. v. 145.
- (19) taṇ nadīhi vijānātha . . .  
sanantā yanti kussobbhā,  
tuṇhī yāti mahodadhi, S. N. v. 720.



- (20) S. Yamunā. . . . Mahī nadi pācīnaninnā . . .  
samuddaninnā, S. v. 38-40.
- (21) S. Aciravati . . . yadā upari pabbate, M. ii. 117.  
Gaṅgā-nadī (22). S. puriso . . . tiṇṇakkaṅ  
ādāya. . . . Gaṅgaṅ nadiy santāpessāmi, M.  
i. 128.
- (23) S. Gaṅgā-nadī pūrā . . . atha dubbalo [bālavo]  
puriso āgaccheyya, M. i. 435.
- (24) S. Gaṅgā-nadī samuddāninnā, M. i. 493;  
= S. v. 39, 40.
- (25) S. Gaṅgā-nadī pācīnaninnā, S. v. 38 ff.
- (26) S. . . . Gaṅgā . . . vālikā . . . na sukarā  
saṅkhātuy, S. ii. 184.
- (27) S. mahājanakāyo . . . Gaṅgānadiy pacchānin-  
naṅ karissāma, S. iv. 191; = v. 53; = 300.
- (28) Gaṅgaṅ me pidahissanti, J. v. 60.
- (29) yā kāci najjo Gaṅgaṅ abhisavanti, J. vi. 359.  
*See also* Udapāna (3), Gopālaka (26),  
Rāmaṇeyyaka, Vayka, Sāgara, Sota.
267. Nantaka. S. bhikkhu paṇṣukūliko . . . nan-  
takaṅ disvā, A. iii. 187.
268. Nabha.
- (1) . . . nabhaṅ puthaviyā yathā, Thag. v. 278.
- (2) . . . nabhaso pathavī yathā, Thag. v. 360.  
*See also* Pabbata.
269. Narakapapāta. S. puriso purisaṅ narakapa-  
pātay papatantay kesesu gahetvā, D. i. 234.
270. Naḷa.
- (1) sussanti naḷo va harito luto, S. i. 5; = J. vi. 25.
- (2) naḷo harito luto ussussati, S. i. 126; cf. P.V. 10.
- (3) naḷay va soto va Māro bhañji, Thag. v. 402.  
*See also* Ogha, Kaḷīra, Phala.  
Naḷāgāra. *See* Aggi, Kuṇjara.  
Naḷakalāpī. (4) S. dve naḷakalāpiyo aññaṅ  
aññaṅ nissāya, S. ii. 144.
- Navanīta. *See* Sappimaṇḍa.

271. N a h ā p a k a. S. dakkho nahāpako . . . nahāni-  
yacuṇṇāni ākiritvā, D. i. 74; = 232; = M. i. 276; = ii. 15;  
= iii. 92; = A. iii. 25.

272. N a h ā y a t i. ninnahāya sabbapāpakāni, S.N.  
v. 521; cf. Ud. 6; M. i. 386; also U d a k a (5).

N a h ā r u. See K u k k u ṭ a p a t t a.

273. N ā g a.

(1) te caranti . . . sudantā susunāgā ti, D. ii. 254.

(2) S. rañño nāgo isādanto . . . rakkhat' eva  
soṇḍaṇ, M. i. 414.

(3) S. rañño nāgo isādanto . . . bandhanāni sañ-  
chinditvā, M. i. 450.

(4) mahallako ce pi rañño nāgo adanto . . . kālaṇ  
karoti, M. iii. 137.

(5) nāgo vata bho . . . Gotamo, nāgavatā ca  
samuppannā . . . vedanā, S. i. 28; cf. M.  
i. 386; also 32 *passim*.

(6) nāgo va danto carati, S. i. 141.

(7) sattaratanāṇ va nāgaṇ tālapattikāya chāde-  
tabbaṇ maññeyya, S. ii. 217; = 222.

(8) ye pi te rañño nāgā . . . bandhanāni sañchin-  
ditvā, S. iii. 85; = A. ii. 33; cf. Thig. v. 301.

(9) nāgaṇ vo kittiyissāmi . . .  
saddhāhattho mahā nāgo . . ., A. iii. 346;  
= Thag. vv. 693-99.

(10) catuhi aṅgehi samannāgato . . . nāgo rājāraho,  
A. ii. 116.

(11) eko care mātaṅgaraññe va nāgo, M. iii. 154; =  
Dhp. v. 329, 330; = J. iii. 488; cf. v. 190.

(12) nāgo va saṅgāme cāpāto patitaṇ saraṇ, Dhp.  
v. 320.

(13) nāgo pūtilataṇ va dālayitva, S.N. v. 29; cf.  
Thag. v. 1184.

(14) nāgo va yūthāni vivajjayitvā, S.N. v. 53.

(15) nāgo saṅgāmasīse va sato, Thag. v. 31; = 244;  
= 684.

(16) sa ve accantarucī nāgo Himavā vaññe siluc-  
caye, Thag. v. 692.

(17) nāgo vasaygāmacārī, Thag. r. 1105; cf. J. v. 301.

(18) nāgaṃ va thambhamhi rajjuyā, Thag. r. 1141.

(19) cundo yathā nāgadantaṃ kharena, J. vi. 361.

See also Paṇḍika, Pota, Sarasi, Sīha,  
Hatthidamaka, Hatthini.

Nāga (*watersnake*) (20) Himavantaṃ . . . nissāya  
nāgā kāyaṃ vaḍḍhenti . . . kusubbhe  
otaranti, S. v. 47; = 63.

(21) nāgabhogasadisopamā, Thig. r. 267.

See also Nāvā.

274. Nāvā.

(1) ekarukkhikā nāvā, S. i. 106.

(2) . . . gahītanāvaṃ,

luddhena nāgena manussakamyā, S. i. 143.

(3) S. nāvā ādiken' eva opilavati, S. ii. 224.

(4) S. samuddikāya nāvāya . . . thalaṃ ukkhit-  
tāya, S. iii. 155; = v. 51; = A. iv. 127.

(5) siñca bhikkhu imaṃ nāvaṃ, Dh. r. 369.

(6) yathāpi nāvaṃ dalhaṃ āruhitvā, S.N. r. 321.

(7) . . . anveti nāvaṃ bhinnavaṃ iv' odakaṃ,

. . . tare oghaṃ nāvaṃ sitvā va pārāgū, S.N.  
r. 770, 771.

(8) taranti nāvāya nadiyaṃ va puṇṇaṃ, Thag. r. 556.

(9) maggaṃ adakkhiyaṃ nāvāya abhirūhanaṃ, Thag.  
r. 766.

(10) yathāpi nāvaṃ purisa dakamhi ereti, J. iv. 478.

(11) nāvaṃ va gaṇhi aṇṇave, J. v. 158; cf. 259.

(12) nāvā yathā orakūlaṃ, J. v. 445.

See also Nādī.

275. Nāvika. ādiyitvā garuṃ bhāraṃ nāviko viya, J.  
v. 326.

276. Nikujjita. S. nikkujjitaṃ vā ukkujjeyya. See  
under Andhakāra, *passim*.

Niketasārī. See under Oka.

277. Nikkha, nekkha.

(1) S. nekkhaṃ jambonadaṃ dakkhakammāra-  
putta-ukkāmaṃ . . . nikkhattaṃ, M. iii.  
102; = S. i. 65 (*with* °puttena, *without* ukkā-

- mukhe); = A. i. 181 (*with* °puttasuparikam-makataṇ).
- (2) nekkhaṇ jambonadass' eva ko taṇ nindituṇ arahati, A. ii. 8; = 29; = Dh. v. 230.
- (3) S. puriso suvaṇṇanikkhaṇ adhigaccheyya, A. iv. 120 *fol.*
- (4) suvaṇṇanekkhāṇ viya, S.N., v. 689.
278. Nigrodha.
- (1) nigrodhaparimaṇḍalo, M. ii. 136.
- (2) S. catummahāpathe mahā nigrodho, A. iii. 42.
- (3) nigrodhass' eva khandhajā, S.N. v. 272.
- (4) virūlhamūlasantānaṇ nigrodham iva māluto, J. vi. 14.
- (5) nigrodhaṇ va . . . sītaccāyaṇ, J. vi. 526.  
*See also Māluta, Mēgha.*
279. Nidāgha. kālā nidāghe-r-iva aggijāt' iva, J. v. 404.
280. Nidhi.
- (1) S. puriso ekaṇ nidhi-mukhaṇ gavesanto pañca . . . adhigaccheyya, M. iii. 159; = A. v. 346, *with* ekādasa . . . adhigaccheyya.
- (2) acoraharaṇo nidhi, Kh. viii.
- (3) nidhīnaṇ va pavattaraṇ, Dh. v. 76.
- (4) sajjhayadhanadhaññāsūṇ brahmaṇ nidhiṇ apālayuṇ, S.N. v. 285.  
*See also Daḷidda (4).*
281. Niraggalo. ayaṇ vuccati niraggalo, M. i. 139.
282. Nivāpa.
- (1) kāmagaṇānaṇ adhivacanaṇ, M. i. 155; *cf.* ii. 262.
- (2) bhutvā nivāpaṇ gacchāma kandante migabandhake, Thag. v. 774.  
Nevāpika. Mārass' etaṇ adhivacanaṇ, M. i. 155.
283. Nisabha.
- (1) nisabho vata bho. . . Gotamo; nisabhavatā ca . . . vedanā sato . . . adhivāseti, S. i. 28; *cf.* M. i. 386.
- (2) disvā isinisabhaṇ, S.N. v. 698.
284. Nisseṇi. S. puriso catummahāpathe nisseṇi kareyya pāsādassa arohaṇāya, D. i. 194; = (*slightly different*) 198; = 243.

Nemi. See -Kāra (Ratha) Cakka (9).

Nelayga. See Ratha.

Nivararaṇā. See Āvararaṇā.

285. Nonīta, navaṇīta. (1) S. puriso nonītatthiko . . . udakaṃ kalase āsiñcitvā, M. iii. 141.

(2) nonītapiṇḍaṃ viya vedhamānaṃ, P.V. 40.

See also Sappimaṇḍa.

286. Pakkhimā.

(1) vītaṃsen'eva pakkhimā, Thag. v. 189.

(2) vassupeto va pakkhimā, Thag. v. 1036.

(3) aggikkhandhaṃ va pakkhimā, Thag. v. 1156.

Pakkhī. See Phala (9), Sakuṇa.

287. Paṅka.

(1) ataruṃ paṅkaṃ, S. i. 35.

(2) paṅkā na parimuccati, A. iii. 311; -iv. 289  
(slightly different).

(3) yassa nittiṇṇo paṅko, Ud. 24.

(4) saññaṃ tividhaṃ panujja paṅkaṃ, S.N. v. 535.

(5) kāmapaṅko duraccayo, S.N. v. 945; cf. Thig.  
v. 354; J. iii. 241; -iv. 480; Thig. v. 354.

(6) paṅke . . . pariphandaṃ dīpā dīpaṃ upa-  
plaviṃ, S.N. v. 1145.

(7) uttiṇṇā paṅkā palipā, Thag. v. 89; cf. J. iv. 486.

(8) paṅko tī hi naṃ avedayaṃ, Thag. v. 124; =  
495; -1053.

(9) nisīdanti paṅkamhi va jaraggavo, Thag. v. 1154.

(10) lābho siloko . . . paṅko eso, J. iv. 222.

(11) nāgo yathā paṅkamajjhe, J. iv. 399.

Paṅkajāta. See Yātrā.

288. Paccavekkhana. S. añño 'va aññaṃ paccavek-  
kheyya, A. iii. 27. See also Ādāsa.

289. Paccorohaṇī. paccorohaṇī . . . ajja brāhmaṇa-  
kulassāti . . . ariyaṃ . . . paccorohaṇiṃ desissāmi, A. v.  
234-36; -249-52 (with different application).

290. Pajāpatiyo. brāhmaṇassa dve pajāpatiyo ahesuṃ,  
D. ii. 330.

Pajja. See Magga (19).

291. Pajjalānā. yaṃ rattiyānūvitakkētvā . . . divā kammante payojeti . . . divā pajjalānā, M. i. 142, 144.

292. Pajjota.

- (1) paññā lokasmiṃ pajjoto, S. i. 44.
- (2) paññāpajjoto, A. ii. 140. *See also* Ābhā.
- (3) patanti pajjotaṃ ivādhipātā, Ud. 72; *cf.* J. vi. 250.
- (4) dhīrā ca pajjotakarā bhavanti, Thag. v. 1269; = S.N. v. 349; *cf.* It. 108.
- (5) pajjotakaro parittaraṃso vātena vinamyate latā va, Thag. v. 416.

293. Paṭa. paṭo va dhuttassa dumo va kūlajo, J. iv. 494.

294. Paṭṭa. ruppapaṭṭapalimaṭṭhīva, J. v. 4.

295. Paṭicchanna. nisitaṃ va paṭicchannaṃ . . . nāsmase, J. iv. 57.

296. Paṭhavi.

- (1) S. puriso . . . kuddālapaṭṭakāṃ ādāya . . . mahāpaṭhaviṃ apaṭhaviṃ karissāmīti, M. i. 127.
- (2) S. . . . bījagāmahūtagāmā . . . balakaraṇiyā kammantā . . . sabbe te paṭhaviṃ nissāya, M. i. 230; = S. v. 45, 46; = v. 246.
- (3) S. paṭhaviyā sucim pi nikkhipanti, M. i. 423; = A. iv. 374; *cf.* J. iii. 247.
- (4) S. . . . mahāpaṭhaviyā satta kolaṭṭhimattiyo guḷikā, S. ii. 136; *cf.* Thig. v. 498.
- (5) S. mahāpaṭhavi . . . pariādānaṃ gaccheyya ṭhapetvā satta kolaṭṭhimattiyo guḷikā, S. ii. 136; = v. 462.
- (6) S. paṭhavīdhātu evaṃ catasso viññāpaṭṭhitiyo daṭṭhabbā, S. iii. 54.
- (7) S. . . . paṇā sabbe te paṭhaviṃ nissāya, S. v. 78.
- (8) paṭhavīsamo no virujjhati, Dh. v. 95.

297. Paṇḍu.

- (1) S. sāradaṃ bhadaṃ paṇḍuṃ parisuddhaṃ hoti, A. i. 181. *See also* Palāsa.

Paṇḍurogī (2). S. . . . paṇḍurogī . . . pūtimuttaṃ . . . pipeyya, M. i. 316.

298. Paṇṇa. sukkhapaṇṇaṃ va akkamma, J. iii. 141.

**Patta.** See *Maluta*.

299. **Patha.**

- (1) *apathena payātuy icchasi*, *Thig. v. 384*.
- (2) *dhammo patho . . . adhammo uppatho*, *J. v. 266*.

300. **Paduma.**

- (1) *padumaṃ yathā kokanadaṃ sugandhaṃ*, *A. iii. 239*.
- (2) *yathā saṅkārādhānasmīṃ . . . padumaṃ tattha jāyetha*, *Dhp. v. 58*.
- (3) *padumaṃ va toyena alimpamāno*, *S.N. v. 71; -v. 213; cf. v. 812; Thag. v. 701*.
- (4) *padumuttaratacā*, *J. v. 96*.
- (5) *vātātapena . . . padumaṃ . . . iva*, *J. vi. 578*.  
See also *Uppalinī*, *Puṭa*, *Puṇḍarika*,  
*Pokkhara*, *Vāri*.

*Paduminī.* See *Uppalinī*.

301. **Panāli.** *S. puriso udapānapanāliyā atthiko . . . vanay paviseyya*, *A. iv. 171*.

302. **Pannaga.** *gūthalittaṃ va pannagaṃ*, *Thag. v. 576*.

**Papā.** See *Agāra* (15).

**Papāta.** See *Visa*.

303. **Papupphaka.** *chetvāna Mārassa papupphakāni*, *Dhp. v. 46*.

**Pantha.** See *Akkha, Nadi* (11).

**Panthagu.** See *Valāhaka*.

304. **Pabba.**

- (1) *S. . . . āsitikapabbāni vā kālāpabbāni vā*,  
*M. i. 80, 81; -245*.

**Pabbaja, babbaja** (2). *S. pabbajalāyako pabbajaṃ lāyitvāṃ*, *S. iii. 155*.

(3) *ayaṃ pabbajā avañjhā . . . saphalā*, *S. ii. 29*.

(4) *S. . . . babbajaṃ lāyitvā agge gahevā*, *A. iii. 365*. See also *Nadi* (4)

**Pabbayga.** (5) *kālāpabbaygasaykāso kiso*,  
*Thag. v. 243; -683*.

305. **Pabbata.**

- (1) *S. nigammassa avidūre mahāpabbato*, *M. iii. 130*.

- (2) yathā pi selā vipulā nabhaṇ āhacca pabbatā, S. i. 102.
- (3) bālā kumudanālehi pabbataṇ athimatthatha, S. i. 127.
- (4) sele yathā pabbatamuddhani[t]ṭhito, D. ii. 39; = M. i. 168; = ii. 93; = S. i. 137; = It. 33.
- (5) kodho pabbato vābhimaddatīti, S. i. 240.
- (6) idha puriso . . . addasaṇ . . . pabbataṇ abbhasamaṇ sabbe pāṇe nipphoṭento, S. i. 101.
- (7) S. . . . Himavato pabbatarājassa satta sāsa-pamattiyo pāsāṇasakkharā upanikkhipeyya, S. ii. 137, 138; = v. 464.
- (8) S. . . . Sinerussa pabbatarājassa satta muggamattiyo pāsāṇasakkharā upanikkhipeyya, S. ii. 139; = v. 457.
- (9) S. . . . Sineru pabbatarājā yaṇ parikkhayaṇ . . . ṭhapetvā satta muggamattiyo pāsānasakkharā, S. v. 458.
- (10) S. mahāselo pabbato . . . taṇ . . . puriso . . . parimajjeyya, S. ii. 181.
- (11) yathā hi pabbato selo araṇṇasmiṇ brahāvane, taṇ rukkhā upanissāya . . . , A. iii. 44.
- (12) S. selo pabbato . . . āgaccheyya bhusā vāta-vaṭṭhi, A. iii. 378.
- (13) S. Himavato pabbatarājassa pāsāṇasakkharā . . . upanikkhepanamattāya, S. ii. 276.
- (14) Himavantaṇ . . . nissāya mahāsālā tihi vaḍḍhīhi vaḍḍhanti, A. i. 152; = iii. 44, *with* pañcahi vaḍḍhīhi.
- (15) pabbataṭṭho va bhummaṭṭhe dhiro bāle avekkhati, Dh. v. 28. (*cf.* Vin. i. 5).
- (16) dure santo pakāsanti Himavanto va pabbato, Dh. v. 304.
- (17) pabbato viya so ṭhito anejo, Ud. 27.
- (18) yathāpi pabbato selo acalo, Ud. 27; = Thag. v. 651; = v. 1000.

*See also* U d a k a (1), U d a p ā n a (3), N a d ī (4, 7, 8), M a k k a ṭ ṭ a, S e l a.



306. Pabhassarāni. disvā suvaṇṇassa pabhassarāni . . . saṅghattamānāni, S.N. r. 48.

307. Pabhā, Pabhāsa.

(1) pabhāsakārassa . . . Bhagavato, M. i. 386.

(2) paññāpabhā, S. ii. 139.

(3) pabhaṅkarā ti pi vuccanti, It. 108.

308. Payasotatta. S. payasotattassa nibbāyamānassa, D. iii., XXVII., § 11.

309. Paramukhi. S. ossakantiyā vā . . . paramukhiṅ vā āliṅgeyya, D. i. 230.

Parikha. See Paligha.

Parikkhāra. See Ratha.

310. Paripantha. paripantho esosakaṅṭako, Thig. r. 352.

311. Pariyodāpanā. S. upakiliṭṭhassa sīsassa . . . kāyassa . . . vatthassa . . . ādāsassa . . . jātarūpassa upakkamena pariyodāpanā hoti, A. i. 207-10.

Pariyonahā. See Onahā.

Parivāraṇa. See Ratha.

312. Palagaṇḍa.

(1) S. dakkho palagaṇḍo . . . sukhumāya āṇiyā, M. i. 119.

(2) S. p[h]alagaṇḍassa . . . vāsijate . . . disante, S. iii. 154 ; = A. iv. 127.

313. Palāpa. palāpe vāhetha assamaṇe . . . niddhamitvāna, S.N. r. 282.

314. Palāsa.

(1) S. paṇḍupalāso bandhanā pavutto, M. ii. 254.

(2) paṇḍupalāso va dāni'si, Dh. r. 235.

(3) paṇḍupalāsaj harito dumo va, J. iv. 341.

See also Tagara, Sāra.

315. Paligha.

(1) sandhānaṅ palighañ ca vitivatto, Ud. 77.

(2) ukkhittapaligho, saṅkiṇṇaparikho, M. i. 139 ; S.N. r. 622.

316. Palipa. attanā palipapalipanno paraj . . . uddharissati, M. i. 45.

317. Palipatha. yo imaj palipathaj duggaj saysāraj mohaj accagā, M. 98th S<sup>ta</sup>. ; = Dh. r. 414 ; = S. N. r. 638.

Pallaṅka. See Pāsāda.

318. Pallala. mahantaṇ pallalaṇ . . . kāmānaṇ adhi-  
vacanaṇ, M. i. 117, 118; cf. S. iii. 108.

Palloma, pannaloma. See Loma.

319. Pavāla.

(1) assatthass'eva taruṇaṇ pavālaṇ, J. v. 328.

(2) assatthaṇ va . . . sītacchāyaṇ, J. vi. 526.

320. Paṇsu.

(1) parittaṇ nakhasikhāyaṇ paṇsuṇ āropetvā,  
S. iii. 147; = v. 465 foll. and 474 foll. (both  
with different application from first).

Paṇsu-agāraaka (2). S. kumārakā . . . paṇ-  
svāgārakehi kiṇanti, S. iii. 190.

Paṇsupuñja (3). S. . . mahā paṇsupuñjo,  
ce . . . āgaccheyya sakaṭaṇ, S. v. 325.

See also Raja, Sakuna, Sahāyaka.

321. Pāṭali. antodipe va pāṭaliṇ, Thig. v. 297.

322. Pāṇaka.

(1) S. puriso chappāṇake gahetvā . . . rajjuyā  
bandhetvā, S. iv. 198-200.

(2) S. pāṇako catuppādako . . . lāmako, A. iv. 347.

323. Pāṇi.

(1) S. ayaṇ ākāse pāṇi na sajjati, S. ii. 198.

(2) sayāṇ pāṇitale va dassayaṇ, Thag. 86.

(3) gambhīre patitassa me thalaṇ pāṇi va dassaye,  
Thag. v. 758.

(4) osiñciyā sāgaraṇ ekapāṇinā, J. v. 450.

324. Pātāla.

(1) Pātāle gadhaṇ esatha, S. i. 127.

(2) Pātālaṇ atarī isi, S. i. 32.

(3) saririkānaṇ . . . dukkhānaṇ vedanānaṇ adhi-  
vacanaṇ yad idaṇ Pātālo, S. iv. 206.

(4) Pātālapapātasannibhā, J. iii. 530.

(5) Pātālaraja. pātāla-rajo hi duruttamo, S. i.  
197.

325. Pātheyya. silaṇ pātheyyaṇ uttamaṇ, Thag. v. 616.

326. Pādapa. supinante va suvaṇṇapādapaṇ, Thig. v.  
394.

327. Pānada. anariyo vuccati pānadūpamo, J. ii. 223.

328. Pāra. pāragāmi, pārimaṇṇa. See Ora, Tarati, Tira.  
Pāragata.

- (1) tamonudaya pāragataya mahesaya, It. 32.
- (2) te pāragatā loke, It. 50; = 96; cf. Thag. v. 748.
- (3) nāyūhati pāragato hi hoti, S.N. v. 210; cf. v. 359.
- Pāragū. (4) dvayesu dhammesu pāragū, Dh. v. 384.
- (5) yadā sakesu dhammesu pāragū hoti, Ud. 5.
- (6) jarāya pāraguṇṇa, It. 40.
- (7) bhavassa pāraguṇṇa, It. 102.
- (8) dhammesu vasi pāragū anejo, S.N. v. 372.

See also Nāvā.

Pāragavesin (9). no ca pāragavesino, Dh. v. 355; = Thag. v. 771.

Pārichatta. See Rukkha.

329. Pāvaka.

- (1) dhūmaggimi va pāvako, A. iv. 97.
- (2) anveti bhasmachanno va pāvako, Dh. v. 71.
- (3) ghatasittaya va pāvakaya vārinā viya osiñci,  
P.V. 33; = J. iii. 157; = 215; = 390; = iv. 61.
- (4) yathāpi pāvako . . . accimāli, J. v. 63.

330. Pāsa.

- (1) odahī migavo pāsaya, M. ii. 65.
- (2) Mārapāsappahāyinaṇṇa, S. i. 35; cf. 105; It. 56.
- (3) antalikkhacaro pāso . . . tena taya bādhayis-  
sāmi, S. i. 111.
- (4) taya rūgapāsena . . . bandhitvā, S. i. 124.
- (5) S. ummujjamānakaya, pāsena bandhena, A. ii.  
182.
- (6) maccupāsaya va oḍḍitaya, Thag. v. 463.
- (7) oghapāso daḷho khilo, Thag. v. 680.
- (8) chinuapāsā migavassa, Thag. v. 774.
- (9) luddo pāsam iv'oḍḍiya, Thig. v. 73.
- (10) pāsaya givāya patimuñcati, J. iv. 405.
- (11) itthiyo . . . maccupāso guhāsayo, J. v. 367.

See also Maga, Sakuṇa.

331. Pāsāṇa.

- (1) pāpimattaya pāsāṇaya gahetvā . . . pāsāṇo . . .  
Himavā vā pabbatarājā ti, M. iii. 166; = 177.

- (2) medavaṇṇaṇ va pāsāṇaṇ . . . kāko va selaṇ  
āsaṇṇa, S.N. v. 447, 448. *See also Sela.*
- (3) pāsāṇasāraṇ khaṇasi, J. v. 295.
- (4) pāsāṇo . . . te hadaye, *ibidem.*

## 332. P ā s ā d a.

- (1) S. majjhe singhātake pāsādo, D. i. 83.  
pāsādaṇ āruya samantacakkhu, M. i. 168; ii. 93.
- (2) S. pāsādo tatr'assa kūṭāgāraṇ . . . tatr'assa  
pallaṇko, M. i. 76.  
S. imassa Migāramātu pāsādassa, M. iii. 1.
- (3) S. ayaṇ Migāramātu pāsādo suñño, M. iii. 104.
- (4) S. puriso paṭhaviyā pallaṇkaṇ . . . pāsādaṇ  
āroheyya, S. i. 94.
- (5) satipaṭṭhānapāsādaṇ āruya paccavekkhisaṇ,  
Thag. v. 765.

*See also P a b b a t a, (3) and (15).*

## 333. P i c u.

- (1) S. tūlapicu vā kappāsapicu lahuco vātupādāno,  
S. v. 284.
- (2) S. tūlapicu vā . . . vātupādāno sāme bhūmi-  
bhāge nikkhitto, S. v. 443.

## 334. P i t ā.

- (1) S. pitā puttānaṇ piyo, pitu puttā piyā, M. iii. 176.
- (2) pitā viya puttānaṇ, J. v. 379.

335. Piḷhākā. S. piḷhākā gūthādī . . . pūrato c'assa  
. . . gūthapuñjo, S. ii. 228.

## 336. P i v a t i, p i p a t i.

- (1) pānūyaṇ va pipāsino, D. ii. 265.
- (2) pipanti, ghasanti maññe vacasā, M. i. 32.
- (3) dhammapītiraṇ pivan, S.N. v. 257.
- (4) madhu[ṇ]pītā va acchare, S. i. 212; =Thig.  
v. 54; cf. M. i. 480.
- (5) kiṇ tava pañcakaṭukena pītena? Thig. v. 503.

P u ṇ g a v a. *See G o.*

## 337. P u ṭ a.

- (1) S. . . . ahaṇ khadirapattānaṇ vā . . . puṭaṇ  
karitvā udakaṇ āharissāmiti, S. v. 438, 439.
- (2) tasmā palāsapuṭass'eva ñatvā sampātaṇ, It. 68.

938. Puṇḍarīka.

- (1) yathā pi uḷake jātaṃ puṇḍarīkaṃ pavaddhati,  
A. iii. 347; = Thag. v. 700.
- (2) puṇḍarīkaṃ yathā vaggu toyē na upalippati,  
S.N. v. 547.
- (3) puṇḍarīkaṃ va toyena saṃkhāre nopalippati,  
Thag. v. 1180.

See also Uppala, Paduma.

Puṇḍarīkinī. See Uppalini.

939. Putta.

- (1) sabbe Bhagavato puttā, S. i. 192.
- (2) Bhagavato putto oraso mukhato jāto, M. iii. 29;  
S. ii. 221.
- (3) puttā Buddhassa orasā, S. iii. 83.
- (4) tayo 'me puttā santo . . . putto atijāto, anu-  
jāto, avajāto, It. 62, 63.
- (5) yathāpi ekaputtasmiṃ piyasmiṃ kusallī siyā,  
Thag. v. 33.
- (6) yasmiṃ ca seti urasīva putto, J. iii. 193; = 196.

See also Pitā, Mātā.

Puthuloma. See Maccha.

940. Puppha.

- (1) kusalo iva pupphaṃ pacessati, Dh. vv. 44, 45.
  - (2) vicināṃ puppham iva udumbaresu, S.N. v. 5.
  - (3) yathāpi rucirāṃ pupphaṃ vaṇṇavantaṃ, Dh.  
vv. 51, 52; = Thag. vv. 323, 324.
  - (4) yathāpi puppharāsīmā kayirā, Dh. v. 53.
  - (5) parisussati pupphaṃ yathā paṇṇuni, J. ii. 437.
- Ummāpuppha, kaṇṇikārapuppha, bandhu-  
jīvakapuppha. (6) S. ummāpupphaṃ  
nīlay . . . kaṇṇikārapupphaṃ pītaṃ . . . ban-  
dhujīvakapupphaṃ lohitaṃ, M. iii. 13, 14.
- Bhisapuppha. (7) bhisapupphaṃ va saroru-  
haṃ, S.N. v. 2.

Pupphabhāṇī. (8) A. i. 128.

See also Uppala Gandha, Paduma, Mālā.

Purejavan. See Ratha (3).

Pokkhara. See Udabindu.

## 341. P o k k h a r a ṇ ī.

- (1) sītodakiṇṇ pokkharāṇiṇṇ . . . nāgi va, D. ii. 266.
- (2) S. pokkharāṇi acchodakā . . . avidūre c'assa tibbo vanasaṇḍo, M. i. 76 ; = A. iii. 190 ; = M. i. 283, and A. iii. 238, without avidūre, etc., and with different application.
- (3) S. . . . caturassā pokkharāṇi aḷibaddhā pūrā, M. iii. 96 ; = A. iii. 28.
- (4) S. pokkharāṇi paññāsa yojanāni āyāmena . . . tato puriso kusaggena, S. ii. 134 ; = v. 460.
- (5) S. pokkharāṇi sevālapaṇakapariyonāddhā, A. iii. 187.

See also K a k k a ṭ a k a, R ā m a ṇ e y y a k a.

## 342. P o t a. yathā āraññakaṇṇ nāgaṇṇ poto anveti, J. v. 259.

## 343. P o t t h a k a. navo potthako dubbaṇṇo, A. i. 246, 247.

## 344. P h a g g u. suddhassa ve sadā phaggu, M. i. 39.

## 345. P h a l a.

- (1) aññatarāṇ phalaṇṇ pāṭikaṇṇkhaṇṇ, M. i. 62, *passim*.
- (2) rukkhaphalūpamā . . . kāmā vuttā, M. i. 130 ; *cf. sub* R u k k h a (3).
- (3) yaṇṇ hoti kaṭukapphalaṇṇ, S. i. 57.
- (4) phalaṇṇ ve kadaliṇṇ hanti, S. i. 154.
- (5) S. kadali . . . veḷu . . . naḷo attavadhāya phalaṇṇ deti, S. ii. 241 ; = A. ii. 73.
- (6) . . . cattāro ca phale ṭhitā, A. iv. 292.
- (7) phalāni kaṭṭhakass'eva, Dh. v. 164.
- (8) phalānam iva pakkānaṇṇ pāto papatanā bhayaṇṇ, S. N. v. 576 ; = J. iv. 127 ; *cf. vi. 28*.
- (9) dumapphalāniva patanti māṇavā, Thag. v. 788 ; = J. iv. 495 ; = v. 176.
- (10) āmaṇṇ chindati yo phalaṇṇ, J. v. 242.
- (11) dumaṇṇ yathā sāduphalaṇṇ, J. vi. 358.  
(for P h a l a k a) (12) yathā phalasataṇṇ cammaṇṇ, J. vi. 454.

See also K a d a l i, P a b b a j a, B i j a.

## 346. P h ā l a.

- (1) S. phālo divasasantatto uduke pakkhitto, S. i. 169 ; = S. N. p. 14.
- (2) phālaṇṇ va divasantattaṇṇ, J. iv. 118.

Phālāpācana. See Kassaka.

347. Pheṇapiṇḍa.

- (1) ayay Gaygā nadī . . . pheṇapiṇḍay āvaheyya, S. iii. 140.
- (2) pheṇūpamaṃ kāyay imaṃ viditvā, Dhṃ. v. 46.
- (3) sara rūpaṃ pheṇapiṇḍopamassa, Thig. v. 501.

348. Bandha[na].

- (1) S. purāṇaṃ bandhanaṃ chinditvā aññaṃ navāṃ bandhanaṃ kareyya, D. i. 226; = 228; = 231.
- (2) pañca kāmagaṇā . . . bandhanāni tīpi vuccanti, D. i. 245; cf. S. i. 133.
- (3) ayay vuccati . . . bandho Mārassa, It. 56.
- (4) pamuccanti jhāyino Mārabandhanā, S. i. 24.
- (5) sukhumatarāṃ Mārabandhanāṃ, S. iv. 202.
- (6) acchiduy bhavabandhanāṃ, S. i. 35.

See also Chindati.

- (7) etay dāḥay bandhanaṃ . . . ohāriṇāṃ, Dhṃ. v. 345-9; = J. ii. 140.
- (8) purimāni pamañca bandhanāni, Thag. v. 414.
- (9) yass'assu lutāni bandhanāni . . . saygamūlay, S.N. v. 532.

Bandhanāgāra. (10) S. puriso bandhanāgāre baddho, D. i. 72; = M. i. 275. See also Mokkha.

Sambandhana. See Loka.

Vinibandha (4) pañca cetokhilā appahinā, pañca cetaso vinibandhā asamucchinnā, M. i. 101.

Babbaja. See Pabbaja.

349. Balivadda.

- (1) S. kāḷo ca balivaddo odāto ca . . . ekena . . . yottena sayyuttassu, S. iv. 163; = 166; = 282.
- (2) cattāro 'me balivaddā . . . balivaddūpanā puggalā, A. ii. 109; cf. J. v. 63.
- (3) balivaddo va jīrati, Dhṃ. v. 152; = Thag. v. 1025.

350. Balisa.

- (1) S. bālīsiko āmisagataṃ balisaṃ . . . udakarahade pakkhipēyya, S. ii. 226; = iv. 158.

(2) yathā gilitvā balisaṃ uddhareyya, J. iv. 195.

(3) balisaṃ hi so niggilati, J. v. 389; cf. vi. 416;  
= 437.

351. Bāla. bālo āmakapakkāṃ va, J. v. 366.

352. Bāha. S. balavā puriso sammīñjitaṃ bāhaṃ pasāreyya, D. i. 222; = M. i. 252; = S. i. 137, and *passim*.

353. Bimba. passa cittakataṃ bimaṃ, Dh. v. 147;  
= Thag. v. 769; = 1020; = 1157.

354. Biḷāra.

(1) S. biḷāro sandhisamalasaṅkatīre mūsikaṃ magayamāno, M. i. 334.

(2) bhūtapubbaṃ biḷāro sandhisamalasaṅkatīre ṭhito, S. ii. 270. See also Bhaṣṭā, Sasa.

355. Bija.

(1) S. bijānaṃ taruṇānaṃ udakaṃ alabhantānaṃ, M. i. 457.

(2) bijāni vuttāni yathā sukhetta, S. i. 21;  
= J. iii. 472.

(3) yathā aññatarāṃ bijaṃ . . . virūhati, S. i. 134.

(4) yādisaṃ vappate bijaṃ, S. i. 227; = J. iii. 158.

(5) S. pañca bijajātāni evaṃ viññānaṃ sāhāraṃ daṭṭhabbaṃ, S. iii. 54.

(6) S. bijānaṃ . . . udakaṃ alabhantānaṃ, S. iii. 91, 92.

(7) S. dukhettaṃ [sukhettaṃ] . . . bijāni c' assu [a-]khaṇḍāni, S. v. 379, 380.

(8) S. bijāni a[k]khaṇḍāni apūtini . . . sukhetta . . . nikkhattāni, A. i. 135, 136; = iii. 404 (*different application*).

(9) S. nimbabijaṃ vā . . . allāya paṭhaviyā nikkhattaṃ, A. i. 32; = v. 212, 213.

(10) viññānaṃ bijaṃ, A. i. 223.

(11) aṭṭhaṅgasamannāgate khetta bijaṃ vuttaṃ na mahapphalaṃ, A. iv. 237.

(12) saṅkhāya vatthūni pamāya bijaṃ, S.N. r. 209.

(13) te khīṇabijā . . . nibbantī, Kh. vi. 14;  
= S.N. r. 235.



(14) na virūhati saddhamme khetto bijaj va pūti-  
kaṃ, Thag. v. 363; = 388; cf. 391.

(15) sace pi selasmiṃ vapeyyu bijaj, J. ii. 449.

(16) yathāpi bijaj aggismiṃ dayhati. J. iv. 42.

(17) thale ca ninne ca vapanti bijaj, J. iv. 381.

(18) bijūpamaṃ deyyadhammaṃ, P.V. 3.

Bija gāma. See Paṭṭhavi.

Ekabijī (19). so tiṇṇaṃ saṃyojanānaṃ ekabijī  
hoti, A. i. 233.

See also Kassa ka, Paṭṭhavi.

356. Biraṇa.

(1) pavaḍḍhanti abhivaḍḍhaṃ va biraṇaṃ, Dh. p.  
v. 335; = Thag. v. 400.

(2) khaṇṭha usīrattho va biraṇaṃ, Dh. p. v. 337;  
= Thag. v. 402.

See also Nadi (4).

357. Bubbula [ka].

(1) S. . . . deve vassante uḍaḍḍhaṃ bubbulaṃ uppaj-  
jati ceva nirujjhati, S. iii. 141.

(2) S. . . . deve vassante uḍaḍḍhaṃ uḍaḍḍhaṃ-  
bubbulaṃ khippaṃ yeva paṭivigacchati, A. iv. 137.

(3) yathā bubbulakaṃ passe, Dh. p. v. 170.

358. Brāhmaṇa.

(1) brāhmaṇo evam āha : abhikkhaṇa . . . Tathā-  
gatassa adhivacanaṃ, M. i. 142, 144.

(2) bhūtapubbāṃ brāhmaṇassa jīṇassa, M. i. 384.

(3) tiṇṇo . . . thale tiṭṭhati brāhmaṇo, A. ii. 5, 6;  
= S. iv. 175, arahato etaṃ adhivacanaṃ.

359. Bhaṇḍanaṃ. itthi uttamaṃ bhaṇḍanaṃ, S. i. 43.

360. Bhataka. nibbisāṃ bhatako yathā, Thag. v. 606;  
= 685; = 1003.

361. Bhamara.

(1) paṇḍito . . . bhamarass'eva iriyato, D. iii.,  
XXI. § 11.

(2) yathāpi bhamaṃ pupphaṃ . . . ahetṭhayaṃ,  
Dh. p. v. 49.

362. Bhastā.

- (1) S. bilāra-bhastā madditā . . . M. i. 128.  
 (2) bilārabhastay va yathā sumadditay, Thag.  
 v. 1138.

Bhasmani. See Dhūma.

363. Bhānumā. vītarasij va bhānumaṇ, S.N. v. 1016.

364. Bhāra.

- (1) pannabhāro, M. i. 139.  
 (2) pañcupādānakkhandhā tissa vacanīyaṇ, S. iii. 25.  
 (3) S. akkhaṇ abbhañjeyya yāvad eva bhārassa  
 nittharaṇatthāya, S. iv. 177.  
 (4) khīnāsavo . . . ohitabhāro, M. i. 4 *passim* ;  
 S. i. 71 *passim* ; It. 38 ; Thig. v. 223.  
 (5) ohito garuko bhāro, Thag. v. 604 ; = 656 ff.  
 Bhāranikkhepana. (6) yo taṇhāya nirodho,  
 S. iii. 25 ; cf. M. i. 14 (nikkhittadhuro).  
 Bhārādānaṇ. (7) yāyaṇ taṇhā, *ibidem*.  
 Bhārāhāro. (8) puggalo tissa vacanīyaṇ, *ibidem*.

Bhiṇṇakacchāpā. See Sarasi.

365. Bhandati.

- (1) pabhinnakhilassa . . . Bhagavato, M. i. 386.  
 Bhinnaplavo. (2) bhinnaplavo sāgarass'eva  
 majjhe, J. iii. 158.

366. Bhisakka.

- (1) bhisakko sallakatto Tathāgatassa adhvacaṇaṇ,  
 M. ii. 260 ; cf. i. 429 ; It. 101.  
 (2) S. puriso ābādhiko . . . tassa kusalo bhisakko,  
 A. iii. 238.

Bhisapuppha. See Puppha.

367. Bhisī. baddhā hi bhisī susaṇkhatā, S.N. v. 21.

368. Bhusa. opunāti yathā bhusaṇ, Dh. v. 252.

369. Bhujissaṇ. yathā bhujissaṇ, D. i. 73 ; = M.  
 i. 276.

370. Bhūmi.

- Khemantabhūmi. (1) yathā khemanta-  
 bhūmibhūmiṇ, D. i. 73 ; = M. i. 276.

Dantabhūmi. See Natthidamma.

371. Bhesajja. āturass'eva bhesajjaṇ, D. ii. 266.

372. Bhojana.

- (1) bhojanaṃ va jigacchato, D. ii. 266.
- (2) S. puriso manuññabhojanaṃ bhuttāvī chaḍḍeyya, M. ii. 255.
- (3) S. purisaṃ paṇṭabhojanaṃ . . . bhojanaṃ nacchādeyya, A. iii. 395.

373. Makkaṭṭa.

- (1) S. makkaṭṭo . . . sākhaṃ gaṇhāti taṃ muñcitvā aññaṃ gaṇhāti, S. ii. 95.
- (2) atthi Himavato . . . desā yattha n'eva makkaṭṭānaṃ cāri, S. v. 148.
- (3) S. paluṭṭhamakkaṭṭi kaṇṇanāsacchinnā, Ud. 22.
- (4) makkaṭṭo pañcadvārāyaṃ kuṭikāyaṃ pasakkiya, Thag. r. 125.
- (5) cittaṃ calaṃ makkaṭṭasannibhaṃ, Thag. r. 1111.

See also Kapi, Pāṇaka, Brāhmaṇa, Miga (9), Vānara.

374. Makkaṭṭaka. anupatanti . . . sayajkataṃ makkaṭṭako va jālaṃ, Dh. r. 340.

375. Makkhikā. S. makkhikānaṃ kājena vā hariyamānaṃ, M. iii. 148.

376. Maga.

- (1) S. araññaṃ mago baddho pāsaraṣiṃ adhi-sayeyya, M. i. 173, 174.
- (2) magā viya . . . bhikkhavo, S. i. 199.

377. Magga.

- (1) ariyo aṭṭhaṅgiko maggo, D. i. 157 *passim*; = M. i. 118 *passim*; = S. i. 88 *passim*; = A. i. 217 *passim*.
- (2) S. gāmassa . . . avidūre . . . nānāmaggaṇi bhavanti, D. i. 237.
- (3) S. mūḷhassa maggaṃ ācikkheyya. See Aṇḍha [kāra] (8).
- (4) S. viṣaṃ maggo, tassāssa añño samo, M. i. 43.
- (5) ekāyano ayaṃ maggo, M. i. 55.
- (6) ujuko nāma so maggo, S. i. 33; cf. V.V. 13.
- (7) visame maggo papatanti avasirā, S. i. 48.
- (8) Bhagavā . . . maggassa uppādetā . . . maggaṇugā, M. iii. 9; = S. i. 191; = iii. 66.

- (9) S. puriso araññe . . . passeyya purāṇaṃ maggaṃ, S. ii. 105.
- (10) maggo so pārāṅgamanāya, S.N. v. 1130.  
Addhānamagga (11). S. puriso addhānamaggapatipanno tassa . . . vadhakā uppatteyyuṃ. M. iii. 158. *See also* Kantāra.
- [K]u[m]magga (12). ummaggaṃ pathaṃ Mārassa abhibhuyya, S. i. 193.
- (13) sakaṅkaṃ sagahano . . . ummaggo . . . kummaggo, S. iv. 195; *cf.* J. v. 260.
- (14) . . . ummaggaṃ patipann' amhi, Thig. v. 94.
- (15) acaṅkamaṃ jimhapaṭhaṃ kumaggaṃ, Thag. v. 1174.
- Yathāgatamagga. (16) ariyassa maggassa adhivacanaṃ, S. iv. 194, 195.
- Vāma-dakkhiṇa-magga. (17) micchāmaggassa . . . ariyass'etaṃ . . . maggassa adhivacanaṃ, S. iii. 108, 109.
- Kaṇha-sukka-magga. *See* Sukka.
- Maggakusala. (18) S. assa . . . puriso [a]-maggakusalo . . . puthujjanassa . . . Tathāgatassa adhivacanaṃ, S. iii. 108.
- Maggakkhāyī. (19) idha puriso āgaccheyya Rājagahaṃ gantukāmo, M. iii. 5, 6.
- Maggajina. (20) yo tiṇṇakathaṅkato . . . tādiṃ maggajinaṃ, S.N. v. 86; *cf.* v. 514 (pajjena katena attanā).
- Maggajīvī. (21) yo . . . magge jīvati . . . maggajīvī, S.N. v. 88.
- Maggadūsin. (22) chadanaṃ katvāna subbatānaṃ . . . sa maggadūsi, S.N. v. 89.
- Maggadesin. (23) . . . paraman ti yo 'dhaññatvā . . . ahu maggadesiṃ, S.N. v. 87.
- Maggāmagga. (24) maggāmaggassa kovidaṃ, S.N. v. 627; *cf.* M. i. 147; S. iii. 108.
- Manasākaṭassa magga. (25) idh'assa puriso Manasākaṭe jāto vaddho, D. i. 248; = M. ii. 206 (Naḷakāra).

378. Macchā.

- (1) macchā va kumināmukhe, Ud. 76; = Thag. r. 297.
- (2) pūtimacchay kusaggena, It. 68; = J. iv. 485.
- (3) maccho appodake yathā, Thag. r. 362; 387; cf. 390; cf. J. vi. 26.
- (4) macche va appodake khīṇasote, S.N. r. 777; = 936 (*slightly different*).
- (5) durājāno macchass'ev'odake gataṃ, J. i. 295; = v. 94.
- (6) jivhā tassa na bhavati macchass'eva, J. iii. 459; cf. J. vi. 295.
- (7) phandanti macchā va thale, J. vi. 113.

P u t h u l o m a. (8) mā puthulomo va baḷisaṃ gilītvā, Thig. r. 508.

379. Maṭṭajaya. S. maṭṭajaya nāma āvudhajātaya . . . saṃghāṭiyā sampārutaya, M. i. 281.

380. Maṇi.

- (1) S. maṇiveluriyo . . . tatra suttaya āvutaya, D. i. 76; = M. ii. 17 (*slightly different*); cf. iii. 121.
- (2) S. maṇiveḷuriyo . . . virocati ca, M. ii. 33; = 41; = iii. 102; = S. i. 64.
- (3) S. maṇi-ratanaya Kāsiko vatthe nikkhittaya, M. iii. 128.
- (4) S. mahā ariṭṭhako maṇi, S. i. 104.
- (5) S. apaṇṇako maṇi, A. i. 270; = v. 294; = 296.

381. Maṇika.

- (1) S. udaka-maṇiko . . . ādhāre tṭhito, M. iii. 95.
- (2) S . . . tayo udakamaṇikā, eko . . . acchiddo, S. iv. 316, 317.

382. Madhu.

- (1) S. khuddaya madhaya aneḷakaya, D. iii., XXVII., § 14.
- (2) S. catuminahāpathe khuddaya madhaya aneḷakaya piḷeyya, M. ii. 5.
- (3) madhūva maññati bālo, Dh. r. 69.
- (4) madhaya madhutthiko vande, J. iv. 205.

M a d h u p i ṇ ḍ i k a. (5) S. puriso . . . madhupiṇḍikaya adhigaccheyya, A. iii. 237.

- Ma dh u p ī t ā. (5) madhupitā va acchare ye, S. i. 212; = Thig. v. 54 (madhuṇ pītā).
383. M a r ī c i [k ā].  
 (1) S. . . . gimhānaṇ pacchime māse majjhantike kāle marīci[kā], S. iii. 141.  
 (2) . . . kāyaṇ . . . marīcidhammaṇ abhisambudhāno, Dh. v. 46.  
 (3) yathā passe marīcikaṇ, Dh. v. 170.  
*See also M ā y ā.*
384. M a l a.  
 (1) itthi malaṇ brahmacariyassa, S. i. 38; = 43.  
 (2) tīṇ' imāni malāni, S. v. 57; aṭṭha, A. iv. 195.  
 (3) tato malā malataṇ, avijjā paramaṇ malaṇ, A. iv. 195; = Dh. v. 243.
385. M a ṇ s a p e s i.  
 (1) maṇsapesūpamā kāmā, M. i. 130; cf. iii. 275.  
 (2) ukkhipa maṇsapesiṇ, pajaha nandirāgaṇ, M. i. 143, 145.  
 (3) S. gijjho vā kaṇko vā kulalo vā maṇsapesiṇ . . . uḍḍayeyya, M. i. 364. *See also A y o* (4).
386. M a h ā b h ū t ā n i. siyā catunnaṇ mahābhūtānaṇ aññathattaṇ, A. i. 222.
387. M a h i s a. vane andhamahiso va, J. iii. 368.
388. M ā g a v i k a. S. māgavikassa miḡaṇ disvā, D. iii., XXVI. § 20.
389. M ā t ā.  
 (1) anukampanti mātā puttaṇ va orasaṇ, Ud. 89.  
 (2) mātā yathā niyaṇ puttaṇ, S. N. v. 149; = Kh. ix. 8; cf. J. iv. 463; vi. 117.  
 (3) mātā va puttaṇ taruṇaṇ sampassa, J. v. 83.
390. M ā y ā.  
 (1) S. māyākāro . . . mahāpathe māyaṇ vidaṇseyya, S. iii. 142.  
 (2) māyāussuyasārambhathīnamiddhamapatthate, Thag. v. 759.  
 (3) māyaṇ viya aggato kataṇ, Thig. v. 394.  
 (4) māyā c'eva marīci ca, J. v. 367.

391. M ā l ā.

- (1) S. itthi vā . . . uppalamālay vā vassika-mālay vā atimuttaka-mālay vā . . . sirasmiṃ patitṭhāpeyya, M. i. 32; = A. iv. 278. .
- (2) sucitrapupphay vā . . . mālay, S. i. 226.
- (3) mālā sereyyakass'eva . . . agandhikā, J. iii. 253.
- (4) S. mālākāro mālay gantheyya, M. i. 387.

392. M ā l u t a. (1) dhunāti . . . dumapattay vā māluto, Thag. r. 2; = 1006; = 1007.

- (2) pavedhāmi pattay vā māluteritay, Thag. r. 754.

393. M ā l u v ā.

- (1) S. . . māluvā-sipātikā phaleyya . . . māluvā-bijay . . . sālamūle nipateyya, M. i. 306; cf. J. v. 215.
- (2) māluvā vā vitatā vane, S. i. 207; = S.N. r. 272.
- (3) māluvā sālam'iv'otatay, Dh. r. 162.
- (4) taṇhā vaḍḍhati māluvā viya, Dh. r. 834; = Thag. r. 399.

M ā l u v ā l a t ā (5). S. sālo vā . . . tīhi māluvā-latāhi uddhasetā, A. i. 202-4.

394. M i g a.

- (1) S. araṇṇako migo manusse disvā vanena vanay . . . papatati, M. i. 79.
- (2) migo araṇṇamhi yathā abaddho, S.N. r. 99.
- (3) migay nilinay kūṭena, Thag. r. 454.
- (4) nāsādā vākuraṃ migo, Thag. r. 775.
- (5) migo yathā seri sucittakānane, Thag. r. 1144.
- (6) migo jātarupena vā, J. iii. 232.
- (7) migamandalocanā, P.V. 10; J. v. 215.
- (8) migo sākhasito yathā, J. v. 233.
- (9) migay yathā okacarena luddo, J. vi. 416; cf. 437.

V ā t a m i g a (10). vane vātamigo yathā, S. i. 201.

M i g a j ā t a (11). na nevāpiko nivāpay nivapati migajātānay, M. i. 151-5.

- (11) miga-jātāti . . . sannaṃ abrahmaṇaṃ' etay adhivacanay, *ibidem*.

See also M ā g a v i k a, Sīha.

- Migabhūta. (12) migabhūtena cetasā, M. i. 450; = ii. 121.
- (13) S. araññe . . . pallalaṃ . . . migabhūta-saṅgho upanissāya vihareyya, M. i. 117, 118.
- Migasasaṅgha. (14) sattānaṃ adhivacanaṃ, M. i. 118.
- Migī. (15) migī yathā taruṇajātikā vane, Thag. v. 109.
- (16) migī bhantā va, J. v. 215; = 400; cf. P.V. 68.
- (17) migīva khīrasammattā, J. vi. 549.
395. Mīḷha. (1) mīḷhaṃ va yathā sucikāmo, Thag. v. 1152.
- (2) mīḷhasukhaṃ, M. iii. 236.
396. Mukha. uḥhaṃ v'ajjhohitaṃ mukhe, J. ii. 7.
- Mukhanimitta. See Ādāsa, Udaḥpatta.
- Muñja. See Isīkā, Kusa, Loka.
397. Mutoli, mūtoli. S. ubhatomukhā mutolipurā . . . dhaññassa, D. ii. 293; = M. i. 57; = iii. 90.
398. Mudiṅga. bhūtapubbaṃ . . . Ānako nāma mudiṅgo ahoṣi, S. ii. 266, 267.
- Mudumūsi. See Biḷāra.
399. Muddhāna. S. balavā puriso . . . sikharena muddhānaṃ abhimantheyya, M. i. 243; = ii. 193; iii. 259; = 264; = S. iv. 56.
400. Muḷālipuppha. muḷālipupphaṃ vimalaṃ va ambunā, Thag. v. 1089.
401. Mūla.
- (1) mūlaṃ khaṇati attano, Dh. v. 247.
- (2) vokkantā sukkamūlā te, It. 36.
- (3) mūlā akusalā samuhatāse, S.N. v. 14 = v. 369.
- (4) anuvicca . . . rogamūlaṃ sabbarogamūlabandhanā pamutto, S.N. v. 530.
- (5) taṃ mūlaṃ brahmacariyassa, Thag. v. 1027.
- See Chindati, Māluvā (latā).
402. Mūsika. Cattasso imā mūsikā . . . cattāro mūsikūpamā puggalā, A. ii. 107. See also Biḷāra.
403. Megha.
- (1) yathā pāvussako meghathanayanto savijjuko, D. ii. 262.
- (2) yathā hi meghe thanayaṃ, S. i. 100; = A. iii. 34.



- (3) mahā megho va hutvāna, S. i. 192; - Thag. r. 1240; cf. P. V. 26.  
 (4) mahā meghaj . . . mahāvāto . . . antara-  
 dhāpeti, S. v. 50.  
 (5) mahā akāla-megho . . . vūpasameti, S. v. 50;  
 - A. iii. 321.  
 (6) S. mahā megho sabbasassāni sampādentō, A. iv.  
 244; cf. J. vi. 298.  
 (7) yathāpi megho thanayitvā gajjayitvā, It. 66.  
 (8) rajaj upātaj vātena yathā megho pasāmaye,  
 Thag. r. 675.  
 (9) uddhacca meghathanitaj, Thag. r. 760.  
 (10) mahā va megho salilena mediniy, J. iii.  
 443.  
 (11) meghasamānavaññaj nigrodhaj, J. v. 43; cf.  
 P.V. 58.

404. Medakathālikā. S. puriso medakathālikaj pari-  
 hareyya, A. iv. 377.

405. Meru. Meruj layghetuj icchasi, Thig. r. 384.

406. Mella. kharattacaj mellaj yathāpi, J. iii. 319.

407. Mokkaḥaj. S. yathā bandhanā mokkaj D. i. 73;  
 - M. i. 276.

408. Yañña. nirārambhaj yaññaj upasaykamanti ara-  
 hanto, A. ii. 43, 44.

409. Yathābhūtaj vacanaḥaj. yathābhūtaj vaca-  
 naj niyyādetvā . . . nibbānass' adhivacanaj, S. iv. 195.

410. Yava.

(1) S. sampanne yavakaraṇe yava-dūsī jāyetha  
 yavapalāpo yavakaraṇḍavo, A. iv. 169.

Yavakalāpi.

(2) S. yavakalāpī catumahāpathe nikkhittā assa,  
 S. iv. 201.

411. Yācita.

(1) yācitaḥupamā kāmā, M. i. 130; - 366; - Thig.  
 r. 490.

Yācitaḥaj bhogaj. (2) S. puriso yācitaḥaj  
 bhogaj, M. i. 366.



(10) rajay va vipulā vuṭṭhi nivāraye, J. iv. 24, 25.

See also Abbhokāsa, Vattha, Vuṭṭhi.

Rajojalla. See Pātāla.

418. Rajako. S. rajako vā cittakār[ak]o vā . . . itthi-rūpay . . . abhinimminoyya, S. ii. 101, 102; -iii. 152. See also Brāhmaṇa (2), Vattha.

419. Ratana.

(1) paññā narāṇay ratanay, S. i. 36, 37.

(2) sattaratanasampannā, S. iii. 83; cf. S.N. p. 102.

(3) idam pi Buddhe ratanay paṭṭay, p. vi.; - S.N. v. 224 foll.

See also Cakka (vatti).

420. Ratti. dīghā jāgarato ratti, Dh. v. 60.

421. Ratha.

(1) S. subhūmiyay cātummahāpathe ājañña-ratho, M. i. 124; - iii. 97; - S. iv. 176; - A. iii. 28.

(2) S. rañño satta rathavinītāni, M. 1. 148.

(3) ratho akujano nāma dhammacakkehi sayyuto, S. i. 33.

(4) nemi va rathakubbaray, S. i. 109.

(5) nelaygo setapacchādo ekāro vattati ratho, S. iv. 291, 292.

(6) jiranti ve rājarathā sucittay, S. i. 71; - Dh. 151; - J. v. 483.

(7) passath' imay lokay cittay rājarathūpamay, Dh. v. 171.

(8) sūto va rathay saygaṇhe, J. v. 116.

(9) kāyo te rathasayyāto, J. vi. 252.

See also Āṇi, Nemi, Vaṇka.

422. Rasa. S. puriso aggarasaparititto, A. iii. 237.

423. Rahada.

(1) dhammo rahado . . . silatiṭṭho, S. i. 169; - 183; cf. J. iii. 290.

(2) S. udakarahado ubbhidodako, tassa n'ev' . . . udakass' āyamukhay, D. i. 74; - M. i. 276, 277; - ii. 15; - iii. 93; - A. iii. 25.

(3) S. pabbatasaykhepe udakarahado accho vippanno, D. i. 84; - M. i. 279; - ii. 22; - A. i. 9.

- (4) S. pabbatasajjkhepe udakarahado nivāto viga-taūmiko, A. iii. 396.
- (5) S. puriso . . . puthusilaṅ . . . udakarahade pakkhipeyya, S. iv. 312, 313.
- (6) S. . . . sappikumbhaṅ vā . . . udakarahadaṅ ogāhetvā, S. iv. 313 ; = v. 370, *but differently finished and applied*.
- (7) S. udakarahado āvilo lulito kalalībhūto, A. i. 9 ; *cf.* J. ii. 100.
- (8) cattāro'me . . . udakarahadūpamā puggalā, A. ii. 105.
- (9) yathāpi rahado gambhīro vippasanno, Dh. r. 81 ; *cf.* Dh. r. 95 ; J. vi. 526.
- (10) rahado va nivāto ca, It. 92.
- (11) atthi e'tthā heṭṭhā rahado sa-ummi, It. 114.
- (12) parinibbuto udakarahado va sīto, S.N. r. 467.
- (13) rahado pūro va paṇḍito, S.N. r. 721.
- (14) rahade 'ham asmi ogāḷho, Thag. r. 759.
- (15) rahadaṅ va udakatthiko, J. v. 233.  
*See also Kumbha, Sondiḱā.*

## 424. Rājajaṅ.

- (1) dissati . . . idh' ekacco māli . . . ajaṅ . . . rañño paccatthikaṅ . . . jīvita voropesi, S. iv. 343.
- (2) dissati . . . idh' ekacco daḷhāya rajjuyā bandhitvā . . . ajaṅ . . . rājaverī, S. iv. 344.
- (3) S. rājā khattiyo . . . ulāraṅ so labhati, D. ii. 210, 227.
- (4) rājā va raṭṭhaṅ vijitaṅ pahāya, Dh. r. 329 ; = S.N. r. 46 ; = J. iii. 488.

425. Rāmaṇeyyaka. S. appamattakaṅ . . . ārāma-rāmaṇeyyakaṅ, vana-rāmaṇeyyakaṅ pokkharāṇī-rāmaṇeyyakaṅ . . . bahutarajaṅ . . . ukkūla-vikūlaṅ nadīviduggajaṅ khāṇu-kaṇṭakādhānaṅ pabbatavisamaṅ, A. i. 35, 37. *See also Supinaka.*

## 426. Rukkha.

- (1) S. rukkho visame bhūmibhāge jāto tanupattapalāso kabaracchāyo, M. i. 75.

- (2) S. rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, *ibidem*.
- (3) S. . . . tibbo vanasaṇḍo tatr'assa rukkho sampannaphalo, M. i. 366.
- (4) S. mahato rukkhasa tiṭṭhato sāravato mūlam pi aniccaṃ, M. iii. 274.
- (5) S. . . . mahā sāla-rukkho tassa aniceatā sākhāpalāsaṃ palujjeyya, M. i. 488.
- (6) S. mahā rukkho . . . tassa mūlāni . . . oja abhiharanti, S. ii. 88 ; - 90 ; - 91 ; - 92.
- (7) S. mahā rukkho . . . atha puriso . . . rukkhaṃ mūle chindetvā, S. ii. 89 ; - 91 ; - 93.
- (8) S. taruṇo rukkho tassa puriso . . . mūlāni palisajjeyya, S. ii. 89.
- (9) S. taruṇo rukkho atha puriso . . . mūle chindeyya, S. ii. 90.
- (10) rukkhā . . . nadīttesu . . . ajjholambeyyuy, S. iii. 197, 198.
- (11) S. khīrarukkho . . . tam enaṃ puriso . . . kuthāriyā, S. iv. 160.
- (12) S. rukkho pācīnaninno . . . mūle chinno . . . yena ninno papateyya, S. v. 47, 48.
- (13) santi mahārukkhā . . . ajjhāruḥhā . . . vipatitā senti, seyyathidaṃ assattho nigrodho, S. v. 96.
- (14) S. mahato rukkhaesa . . . yo mahantataro khandho so palujjeyya, S. v. 163, 164.
- (15) S. ye keci Jambudīpakā rukkhā Jambu, S. v. 237.
- (16) S. devānaṃ Tāvatisānaṃ rukkhā Pāricchat-tako tesāṃ aggāṃ, S. v. 238.
- (17) cattāro 'me rukkhā . . . rukkūpamā puggalā, A. ii. 110.
- (18) S. rukkho sākhāpalāsa-vipanno . . . sampanno, A. iii. 20 ; - 200 ; - 360 ; - iv. 336, 337 ; v. 4-7 ; - 314-17.
- (19) yathāpi mūle anupaddave . . . chinno pi rukkho punar eva rūhati, Dh. v. 338.

- (20) sālaṇ va na ciraṇ phullaṇ, D. ii. 267.  
 (21) saṅsīnapatto yathā koviḷāro, S.N. v. 44; cf. 64.  
 (22) ropetvā rukkhāni yathā phalesī, Thag. v. 1121.  
 (23) sādhu sambahulā ñāti api rukkhā araṇṇajā,  
 J. i. 329.  
 (24) sakhāhi rukkho labhate, J. iv. 483.  
 (25) vedhāmi rukkho viya chijjamāno, J. vi. 250.  
 (26) yassa rukkhassa chāyāya nisīdeyya, J. v. 240;  
 = vi. 310; = 375; = P.V. 23.  
 (27) rukkho . . . paññā khandho, J. vi. 327.

See also S ā r a.

427. R u p p a r ū p a k a. upadhāvasi . . . rittakaṇ ruppā-rūpakaṇ, Thig. v. 394.

428. R ū p i y a ṇ. S. suddhaṇ rūpiyaṇ, S. i. 104.

429. R e r u k a. chinnaṇ va rerukaṇ, J. ii. 230.

430. R o g a.

- (1) kāyaṇ . . . rogato samanupassato, M. i. 500.  
 (2) yo rūpassa . . . viññāṇassa ṭhiti . . . rogānaṇ  
 ṭhiti, S. iii. 31, 32; cf. M. i. 435.  
 (3) eja rogo, S. iv. 64.  
 (4) kāmānaṇ adhivacanaṇ, A. iii. 311; iv. 289;  
 cf. S.N. v. 51.  
 (5) soko rogo c'upaddavo, J. v. 367.

See also M ū l a.

431. L a ṇ ḡ i. avijjāy' etan adhivacanaṇ, M. i. 142, 144.

432. L a ṭ u k i k ā. S. laṭukikā sakuṇikā pūtilatāya bandhanena baddhā, M. i. 449.

433. L a ṭ ṭ h a. laṭṭhiva sobhañjanakassa uggatā, J. iii. 161.

434. L a t ā.

- (1) latā ubbhijja tiṭṭhati . . . lataṇ . . . chindatha,  
 Dh. v. 340; = (slightly different) Thag. v. 761.  
 (2) yassa mūlaṇ chamā natthi, kuto latā? Ud. 77.  
 (3) taṇhālataṇ bahuvīdhānuvattaniṇ, Thag. v. 1094.  
 (4) kadā nu kaṭṭhe . . . latā ca, Thag. v. 1101.

See also N ā g a (13), M ā l u v ā.<sup>1</sup>

L ā k h ā. See Ā k ā s a, U d a p a t t a.

L ā p o. See S a k u ṇ a g g h i.

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For C h a v ā l ā t a, see Addenda.

435. Līna. (1) linay cittay hoti, S. v. 112, 113.  
 Atilīna. (2) atilīno chando, S. v. 277.  
 (3) atilinay viriyay, S. v. 279.  
 (4) atilinā vīmaṃsā, S. v. 280.  
 Līnattay (5). cetaso linattay, A. i. 3; = iv. 32.

436. Lekhā.

- (1) S. pāsāṇelekhā na khippay lujjati, A. i. 283, 284.  
 (2) silālekhe va me niccay, J. vi. 595.  
 Lekhita. (3) cittakārasukatā va lekhitā Thig. 256.

Loṇa. See Dīpa (245).

437. Loka.

- (1) sabbo ādipito loko . . . padhūpito, pajjalito, pakampito, S. i. 133; cf. J. iii. 471.  
 (2) kenassu niyati loko . . . parikissati, abbhāhato, parivārito uḍḍito pibito bajjhati . . . kiṃsu saṃyojano, sambandhano . . . kismiṃ patitṭhito parivārito, S. i. 39, 40.  
 (3) loko uddhasto pariyaṇaddho tantā kulajāto guḷāguṇḍikajāto muñjababbajabhūto, A. ii. 211; cf. D. ii. 55. See also Dayhāti.

438. Loṇa.

- (1) S. mahatīyā loṇa-ghatāya, S. ii. 276.  
 (2) S. puriso loṇa-phalay paritte udakamallak-pakkhipēya, A. i. 250.

439. Loma. pannaloma, pallomo, M. i. 17; 450; ii. 121.

440. Loha. tambalohavilīnay va, J. iv. 118.

See also Jātārūpa.

Vaka. See Aja.

441. Vaṅka. (1) cakkay . . . nemi . . . arā . . . nābhi savaykā sadosā sakasāvā, A. i. 111; cf. uju, Khp. ix. 1.

(2) sabbā nadī vaṅkagatā, J. i. 289; = v. 435.

(3) vaṅkaghasto va ambujo, D. ii. 266.

442. Vaccho, vacchaka.

(1) S. vacchassa taruṇassa mātaraṃ apassantassa, M. i. 458; = S. iii. 91, 92.

(2) S. vacchako taruṇako tāvad eva jātako, M. i. 226.

- (3) S. vacchakā kisabalakā tiriyaṃ Gaṅgaṃ, M. i. 226.  
 (4) vaccho khīrapako va mātari, Dh. v. 284.  
 = Ud. 76 (mātarāṃ).

Vacchatarā (5). S. vacchatarā vacchatariyo tiriyaṃ Gaṅgaṃ, *ibidem*.

443. Vajira.

- (1) S. vajirassa n'atthi kiñci abhejjaṃ, A. i. 124.  
 (2) vajiraṃ v'amhamayaṃ maṇiṃ, Dh. v. 161.  
 (3) nāṇavajiranipātano, Thag. v. 419.

444. Vaṭṭakā. S. puriso . . . vaṭṭakaṃ gāḷhaṃ . . . sithilaṃ gaṇheyya, M. iii. 159, 160.

445. Vaṭṭani. (1) vaṭṭani-r-iva koṭar'ohitā majjhe, Thig. v. 395.

Vaṭṭanāvaḷi. (2) S. vaṭṭanāvaḷi evam assu me piṭṭhikaṇṭako, M. i. 80, 81; = 245.

446. Vaṇa.

- (1) vaṇo . . . channaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ, M. ii. 259, 260.  
 (2) S. puriso vaṇaṃ ālimpeyya yāvad eva ropanatthāya, S. iv. 177.  
 (3) sallavidhho yathā vaṇo, J. vi. 561.

*See also Visa.*

447. Vattha.

- (1) S. puriso odātena vatthena parūpitvā, D. i. 76;  
 = M. i. 277; = ii. 16; = iii. 94; = A. iii. 27.  
 (2) S. suddhaṃ vatthaṃ apagatakālakaṃ, D. i. 110;  
 = 148; = ii. 43, 44; = M. ii. 145; = A. iv. 186;  
 = 213.  
 (3) S. vatthaṃ saṅkiliṭṭhaṃ . . . parisuddhaṃ tam enaṃ rajako, M. i. 36.  
 (4) S. vatthaṃ Bārāṇaseyyakaṃ, M. ii. 14.  
 (5) S. vatthaṃ saṅkiliṭṭhaṃ . . . tam enaṃ sāmikā rajakassa anuppadaḃḃuṃ, S. iii. 131.  
 (6) S. . . tantāvutānaṃ vatthānaṃ Kāsikaṃ vatthaṃ . . . aggaṃ, S. v. 45.  
 (7) navaṃ Kāsikaṃ vatthaṃ vaṇṇavantaṃ, A. i. 247, 248.  
 (8) jiṇṇam pi vatthaṃ ratanapalivethanaṃ, *ibidem*.



- (9) S. vatthānaṃ kesakambale, paṭikiṭṭho, A. i. 286.  
 (10) S. puriso kālakaṃ vatthāṃ paridhāya kesaṃ paki-  
 ritvā, A. ii. 241, 242. *See also* Pariyodā-  
 paṇā, Brāhmaṇa, (2) M'āṇi.

448. Vatthu. puttā vatthu manussānaṃ, S. i. 37.

449. Vadhaka.

- (1) S. gahapati mahābhogo . . . tassa puriso uppaj-  
 jeyya jīvitā voropetukāmo, S. iii. 112, 113.  
 (2) S. . . . pañca vadhakā piṭṭhito piṭṭhito anu-  
 baddhā, S. iv. 173, 174.  
 (3) r.-samā bhari, A. iv. 92.

450. Vadhukā. S. vadhukā yaññad eva anītā, A. ii. 78.

451. Vana.

- (1) S. . . . mahantaṃ sāla-vaṇaṃ taṃ c'assa elañdehi  
 sañchannaṃ, M. i. 124.  
 (2) ucchinnamūlaṃ me vaṇaṃ, S. i. 180.  
 (3) apaviddhaṃ va vanasmiṃ dārukāṃ, S. i. 202.  
 (4) vaṇaṃ chindatha, mā rukkhāṃ, Dh. r. 283.  
 (5) vaṇamutto vaṇam eva dhavati, Dh. r. 344.  
 (6) yathā vaṇaṃ Cittalataṃ pabhāsati, V.V. 69.  
 (7) sabbe kaṭṭhamayā vaṇā, J. i. 289 ; = v, 435.  
 (8) vaṇam iva miyyāmi, J. iv. 284.

Vanappagumba. (9) vanappagumbe yathā  
 phussitagge, S.N. r. 233.

Vanasañḍa. (10) tibbo vanasaṅḍo . . . avij-  
 jāy'etaṃ adhivacanaṃ, S. iii. 108, 109.

Saravāno. (11) S. puriso arugatto . . . sarava-  
 naṃ paviseyya, S. iv. 198.

*See* Kassaka, Paṇāli, Pokkharāṇi,  
 Māluvā, Yātrā, Rāmaṇeyyaka,  
 Rukkha, Sāra, Sīha.

452. Vamaṇa.

- (1) tikicchakā vamaṇaṃ denti . . . ahaṃ . . . ariyaṃ  
 vamaṇaṃ desissāmi, A. v. 219.  
 (2) aghamūlaṃ vamiṭvāna, Thag. r. 116.  
 (3) bhavamūlaṃ vamiṭvāna, Thag. r. 576.  
 (4) nadiyā va sīghaṃgāmiyā vameyya, P.V. 61.

453. V a m m i k a. ayaṃ vammiko rattiṃ dhūmayati,  
M. i. 142-4.

454. V a r a t t a. S. puriso daḥena varatta-khaṇḍena  
. . . sīsavethaṃ dadeyya, M. i. 244; = ii. 193; = iii. 259;  
= 264; = S. iv. 56. *See also* Chindati, Yātrā.

455. V a r ā h a. mahāvarāho va nivāpapuṭṭho, Dh. p.  
v. 325; = Thag. v. 17; = 101.

456. V a l ā h a k a. (1) . . . ojavaṃ.  
pivanti maññe sappannā,  
valāhakam iva panthagū,

S. i. 212; = Thig. v. 55 (addhagū).

(2) cattāro' me valāhakūpamā puggalā A. ii. 102,  
103. *See* Ādicca.

(3) saṃyojana-valāhakaṃ, Thag. v. 760.

457. V a s u. etad ahu vasuttamaṃ, S. N. v. 274.

458. V a s s a.

(1) chattaṃ mahantaṃ viya vassakāle, J. iv. 55.

(2) vassaṃ va sare pabbatapāde imāni assūni,  
J. iv. 284.

459. V a s s i k ā. vassikā viya pupphāni maddavāni  
pamuñcati, Dh. p. v. 377.

460. V a ṅ s a.

(1) vaṅso visālo va yathā visatto . . .

vaṅsākaḷīro va asajjamāno, S. N. v. 38.

(2) vaṅso vāpi pakampaye, J. vi. 295.

461. V a ṅ s i k a. bhūtapubbaṃ Caṇḍāla - vaṅsikā . . .  
vaṅsaṃ ussāpetvā, S. v. 168, 169.

462. V ā ṅ i j a.

(1) S. vāṅijassa vāṅijāya gacchato, M. ii. 232.

(2) vāṅijo va bhayaṃ maggaṃ, Dh. p. v. 123.

(3) mahālābhaṃ va vāṅijo, S. N. v. 1014.

(4) vāṅijo va vikatthani, J. v. 425.

(5) cheda gamimaṇiyaṃ va vāṅijo, J. v. 453.

*See also* Sa k u ṅ a.

V a ṅ i j j ā. (6) S. vaṅijjā kammaṭṭhānaṃ,  
M. ii. 198.

463. V ā t a.

- (1) taṃ mahāvāte vā opunāmi, D. ii. 132; cf. P.V. 61.
- (2) vāto va sedakaṃ, D. ii. 265.
- (3) verambā nāma vātā pakkhiy khipanti, S. ii. 231.
- (4) S. ākāse vividhā vātā, S. iv. 218, 219; = v. 49.
- (5) vāto rukkhāṃ va dubbalaṃ, Dh. v. 7.
- (6) vāto va selay pabbataṃ, Dh. v. 8.
- (7) vāto va jālamhi asajjamāno, S.N., v. 71; = v. 213; cf. J. v. 295, 445, 450.
- (8) vāto yathā abbhaghaṇaṃ vihāne, S.N. v. 348; = Thag. v. 1268.
- (9) vāto tūlaṃ va dhaysayo, S.N. v. 591.
- (10) yathā abbhāni verambo vāto nudati, Thag. v. 598.
- (11) vātajavappahārino, J. v. 43.
- (12) vāto va gandhaṃ ādeti, J. v. 366.  
See also M ā l u t a, M e g h a, R a j a, V u t ṭ h i.  
V ā t a p ā n a. See A g ā r a (8).

464. V ā n a r a.

- (1) phalaṃ icchaṃ va vanasmiṃ vānaro, Dh. v. 334; = Thag. v. 399.
- (2) vānaraṃ viya lepena bādhayanti, Thag. v. 454.
- (3) thīnamhi cittaṃ yathā vānarassa, J. v. 445.  
See also M a k k a ṭ a (2).

465. V ā y a. S. vāyo sucim pi upavāyati asucim pi, M. i. 424; = A. iv. 375.

466. V ā r i.

- (1) jalantam eva vārinā, D. ii. 266.
- (2) vāri pokkharapatte va, Dh. v. 401; = S.N. v. 625; cf. v. 812; M. iii. 300.
- (3) vāriṃ yathā ghammanighammatatto, Thag. v. 1273.

V ā r i j a (4). vārijo va thale khitto, Dh. v. 34.

(5) vārijaṃ yathā jalena paṅkena c'anūpalittāṃ, S.N. v. 845.

(6) thale, sare yathā vārijanindavaṭṭaṃ, J. v. 507, 508.

V ā r i b i n d u. (7) bhikkhu yathā pokkhare vāri-bindu, S.N. v. 392.

Vāri v a h a. (8) yathā vāri vahā purā paripūrenti  
sāgaraṃ, Khp. vii. 8 ; cf. J. vi. 26 ; P.V. 5.  
See also U d a k a, U d a b i n d u, P ā v a k a.

## 467. V ā l a.

- (1) vālaggaṃ usunā yathā, Thag. v. 26 ; = 1160, 1161.
- (2) āgato vo vālaṃ viya vedhi, Thag. v. 42.
- (3) vālaggamattaṃ pāpassa abbhāmatthaṃ, Thag. v.  
652 ; = 1001 ; = J. iii. 309.

Vā l a r a j j u. (4) S. . . . dalhāya vālarajjuyā  
jaṅghaṃ veṭhetvā ghaṇṣeyya, S. ii. 238.

V ā l a v e d h i kataparappavāde vālavedhirūpe, M.  
i, 176 ; ii. 122.

468. V ā l u k ā. atthi te koci . . . yo pahoti Gaṅgāya  
vālukaṃ gaṇeṭṭhaṃ, S. iv. 376.

V ā ḷ a. See S a k k h a r a.

469. V ā h a. vāhā vahanti . . . saṅkappā, Dh. v. 339.  
See also V ā r i.

470. V i k a n t a n a. ariyāya paññāya adhivacanaṃ, M.  
iii. 275.

471. V i g g a h a. S. sovaṇṇa - viggaho manussa - vig-  
gahaṃ atiroceti, D. ii. 210 ; = 226.

## 472. V i j j u.

- (1) idhāgāmā vijju-pabhāsavaṇṇā Kokanadā . . .  
S. i. 30.
- (2) S. puriso . . . vijjantarikāya rūpāni passeyya,  
A. i. 124.
- (3) obhāsasi vijjur iv'abbhakūtaṃ, V.V. i. ff.
- (4) kā nu vijju-r-ivābhāsi, J. iv. 459 ; = v. 155 ; cf.  
14 ; = 169 ; cf. 322 ; 407 ; vi. 124 ; 269 ; 272.

473. V i t t a ṇ . saddhīdha vittaṃ purisassa seṭṭhaṃ, S. i.  
42 ; S.N. v. 182.

V i n i b a n d h a. See B a n d h a n a.

474. V i p i ṭ ṭ h i. vipiṭṭhikatvāna sukhaṃ dukkhaṃ ca,  
S.N. v. 67.

V i m a j j a n a k k h a m o. See B r ā h m a ṇ a (2).

V i m ā n a. See C h ā y ā.

V i p p h a n d i t a. See V i s ū k a.

475. V i r e c a n a. tikicchakā virecanaṃ denti . . . ahaṃ  
. . . ariyaṃ virecanaṃ desissāmi, A. v. 218.

476. *Vilepana*. (1) *silay vilepanay setṭhay*, Thag. r. 616; cf. J. iii. 290.

*Abhilepana*. (2) S.N. r. 1032.

477. *Vivarati*.

(1) S. . . . *paṭicchannay vā vivareyya*, D. i. 85  
*and passim*; e.g., M. i. 24; S. i. 70; A. i. 56.

(2) *vivateṇa cetasā*, S. v. 278.

478. *Visa*.

(1) S. *tittakālābu . . . visena saṃsaṭṭho . . .*  
*apaṭisaṃyakhā piveyya*, M. i. 316; = S. ii.  
110-12 (*āpāniyakāṃso*).

(2) *visay jīvitukāmo va parivajjaye*, Dh. r. 123.

(3) *pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visay*,  
Dh. r. 124.

(4) *pitvāna rasaggaṃ . . . na ca kāhāmi visena*  
*santhavaṃ*, Thag. r. 103.

(5) *visamūlay . . . chetvā*, Thag. r. 418.

(6) *visay pitvāna chaḍḍitaṃ*, Thag. r. 710.

(7) *Buddho . . . visadosapavāhano*, Thag. 768.

(8) *visapatto-r-iva aggato kato*, Thig. r. 386.

(9) *visay kāmā samohitā*, J. iii. 201.

(10) *avisay vādakassa*, J. iv. 76.

(11) *visay yathā halāhalay*, J. iv. 118.

(12) *āsavo . . . surā nāma . . . visay*, J. iv. 222.

*Visadosa* (13). *avijjāya adhivacanay*, M.  
ii. 260.

*Visarukkha* (14). *yathā diddho . . .*

*visarukkho viya*, J. v. 425.

*See also Samudda, Salla.*

479. *Visūka*.

(1) *diṭṭhivīsūkay diṭṭhivipphanditaṃ*, M. i. 8; 486.

(2) *diṭṭhivīsūkāni upātivatto*, S.N. r. 55.

480. *Vīṇā*.

(1) S. *rañño . . . vīṇāya saddo assutapubbo*, S.  
iv. 196, 197.

(2) *vīṇopamaṃ karitvā me desesi*, Thag. r. 638.

(3) *chinnatanti yathā vīṇā*, J. ii. 226.

481. *Vītasāraḍa*. *namassanti mahantaṃ vītasāraḍay*,  
It. 123.

482. Vuṭṭhi. See Kassaka, Pabbata (12), Raja, Silāyūpa.

483. Velā. velaṅ karotha . . . sotānaṅ sannivāraṇaṅ, Thag. v. 762.

484. Veḷu. phalaṅ veḷuṅ va taṅ vadhi, J. v. 71. See Tacasāra, Phala.

Vesma. See Himasisira.

485. Vyaggha. vyagghīva girisānujā, J. v. 14. See Usabha.

486. Sakuṇa.

(1) S. pakkhī sakuṇo yena yen'eva deṭi sapatta-bhāro, D. i. 71 ; = M. i. 180 ; = 268 ; = 346 ; = iii. 34 ; = A. v. 206.

(2) bhūtapubbaṅ sāmuddikā vāṇijā tīradassiṅ sakuṇaṅ gahetvā, D. i. 222.

(3) baddhā . . . pāsena sakuṇo yathā, S. i. 44 ; cf. J. vi. 447.

(4) sakuṇo yathā paṇsukunḍito vidhūnaṅ pātayati sitaṅ rajaṅ, S. i. 197 (J.P.T.S. 1891, 48).

(5) sakuṇī va muttā . . . hatthā, J. iii. 382.

(6) sakuṇī hataputtā va, J. vi. 189 ; = 500.

Sakuṇa gghī. bhūtapubbaṅ sakuṇagghi lāpaṅ . . . sahasā . . . aggaheṣi, S. v. 146, 147.

487. Sakunta.

(1) ākāse va sakuntānaṅ gati, Dh. v. 92 ; = (padan) 93 ; = Thag. v. 92.

(2) sakunto jālamutto va, Dh. v. 174.

Sākuntika. sākuntiko va sakuṇiṅ yathā bandhituṅ icchati, Thig. v. 299.

488. Sakkhara. coriyo kaṭhinā h'etā vālā capalāsak-kharā, J. i. 295 ; = v. 148.

489. Saṅkha.

(1) saṅkhūpamaṅ setaṅ, J. v. 396.

(2) yathā payo ca saṅkha ca, J. vi. 572.

490. Saṅkhadhamma.

(1) bhūtapubbaṅ aññataro saṅkhadhamo saṅkhaṅ ādāya, D. ii. 337.

- (2) S. balavā saykhadhamo appakasiren'eva catud-  
disā viññāpeyya, D. i. 251; = M. ii. 19;  
= 207; = S. iv. 322.

491. Sa y ga.

- (1) te sabbasaygātigate mahesī, M. iii. 71; cf. i. 386.  
(2) kāmānaṃ adhivacanāṃ, A. iii. 311; = iv. 289.  
(3) natthi saṅgo vijānataṃ, Dh. r. 171; = Thag. r. 14.  
(4) sayyojanasaygasattā, Dh. r. 342.  
(5) saygo eso . . . iti ñatvā, S.N. r. 61.  
(6) saygā pamuttāṃ, S.N. r. 212.  
(7) saygātigo, S.N. r. 250; 473; cf. v. 621; cf.  
Dh. r. 397; Thag. r. 38.  
(8) akālacāriṃ hi sajanti saygā, S.N. r. 386.  
(9) te na taranti saygaṃ, S.N. r. 791.  
(10) bhavābhavā saygaṃ imaṃ visajja, S.N. 1060.  
(11) maggaṃ etaṃ saygā . . . atitāṃ, Thag. r. 413.

See also B a n d h a n a.

492. Sa y g ā m a.

- (1) saygāma-vijayo ti pi naṃ dhārehi, D. i. 46.  
(2) saygāmaṃ jetaṃ dujjayaṃ, S. i. 223.

See also Y u d d h a.

S a j j h u. See J ā t a r ū p a.

49. Sañcāya. sara . . . aṭṭhīnaṃ sañcāyaṃ

Vipulena samāṃ, Thig. r. 497.

493. S a t t i.

- (1) sattiyaṃ viya omaṭṭho, S. i. 13; = 53; = Thag.  
r. 39; = 40; = 1162, 1163.  
(2) S. satti tiṃhaphalā, S. ii. 265.  
(3) sattiva urasī khitto, J. iv. 118.  
(4) sattiyo . . . satarāgsiva tārakā, J. vi. 448.  
Sattisūlu.  
(5) sattisūlūpamā kāmā, M. i. 130; = S. i. 128;  
= Thig. r. 58; = 141; = 234.

494. S a t t h a.

- (1) bhisakko . . . satthena vaṇṇamukhaṃ pari-  
kantetvā . . . ariyāya paññāya adhivacanāṃ,  
M. ii. 259, 260.  
(2) disvā jātarūpāni satthato, Thag. r. 790.

- (3) uggatejaṃ satthaṃ isinaṃ sahasādiyitvā, Thag. v. 1095.
495. *Sattha* (*caravan*).
- (1) satthā va hīno, pavasaṃ gharamhā, S.N. v. 899. *Sakata-sattha*. (2) bhūtapubbaṃ mahā sakatasattho . . . agamāsi, D. ii. 342. *Satthavāhan*.
- (2) satthavāha! anaṇa vicara loke, M. i. 169; = ii. 93; = S. i. 137; = 234; cf. 192.
- (3) satthavāhā ti pi vuccanti, It. 108.
- (4) no kaṅkhaṃ abhijānāmi . . . satthavāhe, Thag. v. 132.
- (5) vijitasaygāmaṃ sattavāhaṃ . . . payirupāsanti, Thag. v. 1236.
496. *Sadda*.
- (1) S. puriso . . . suṇeyya bherisaddaṃ, D. i. 79.
- (2) S. puriso kusalo bherisaddassa . . . saṅkha-saddassa, A. ii. 185, 186.
497. *Sannāha*.
- (1) titikkhā dhamma-sannaṃhaṃ yogakkhemāya vattati, S. v. 6.
- (2) esa bandhāmi sannāhaṃ pavisissāmi kānaṇaṃ, Thag. v. 543.
498. *Sappa*.
- (1) visataṃ sappavisay va osadhehi, S.N. v. 1.
- (2) rajjūti vā akkame kaṇhasappaṃ, J. iv. 206. *Sappasira* (3). sappasirūpamā kāmā vuttā, M. i. 130; = A. iii. 97.
- (4) . . . parivajjeti sappass'eva padā siro, S.N. v. 768; = Thag. v. 457; cf. J. v. 18.
- (5) patichanno kūpasayo kaṇhasappo, J. iii. 269.
499. *Sappi*.
- (1) S. sampannaṃ vā sappi, D. iii., XXVII. § 14.
- (2) S. dadhiṃ ca . . . sappiṃ ca saṃsaṭṭhaṃ, M. i. 316.
- (3) S. . . . sappi sappinā saṃsandati, S. ii. 158. *See also Kum bh a, Ch ā rik ā.*
- Sappimaṇḍa* (3). S. gavā khīraṃ . . . dadhi . . . navanītaṃ . . . sappimhā sappi-



- maṇḍo tatra aggay, S. iii. 264-78; - A. ii. 95; - iii. 219; - v. 182; cf. J. vi. 206.
500. Sābhā. sabhā Sudhammā, tathūpamay iday vimāṇay, V.V. 67. See also Agāra (15).
501. Sāma. caranti visame samay, S. i. 7. See also Magga.
502. Samugga. vagguy samuggay iva cittitay, Thag. r. 736.
503. Samuddo.
- (1) rūpasaykhā vimutto tathāgato gambhīro apameyyo . . . S. mahā-samuddo, M. i. 487.
  - (2) S. yassa kassaci mahā-samuddo cetasā phuto . . . tassa kunnadiyo yā kāci samuddaṅgamā, M. iii. 94; - A. i. 43.
  - (3) S. puratthima-samuddā pacchimo samuddo, S. i. 62; - A. ii. 49.
  - (4) S. mahāsamuddato dve . . . udakaphusitāni uddhareyya, S. ii. 136, 137; - v. 463 (*slightly different*).
  - (5) atthi te koci . . . yo pahoti mahāsamudde udakay manituy, S. iv. 376.
  - (6) S. mahāsamudde na sukaray udakassa pamāṇay gaṇetuy, S. v. 400; - A. ii. 55; - iii. 52; = 336.
  - (7) aṭṭha mahāsamudde acchariyā abbhutā dhammā, A. iv. 200-204; - 207, 208; - Ud. 54-6; (= Vin. iii.).
  - (8) S. yā kāci mahānadiyo . . . samuddaṅgamā . . . mahā-samuddo tāsay aggay, A. v. 22.
  - (9) na atari samudday sa-ūmiy saviciy sāvaṭṭay sagahay sarakkhasay, It. 57.
  - (10) samudday visakumbhena . . . padūsituy, It. 86.
  - (11) majjhe yathā samuddassa ūmi no jāyati, S.N. r. 920.
  - (12) yo ve samuddo va ṭhito anejo, Thag. r. 372.
  - (13) sayathāpi mahāsamuddavego, Thag. r. 412.
  - (14) yo tittā samuddo vārinā yathā, Thag. r. 660.
  - (15) sara caturodadhī upanīte, Thig. r. 497.

- (16) samuddamatto puriso na . . . tappati, J. iv. 172.  
See also U d a k a, N a d ī, N ā v ā.
504. S a ṇ y o j a n a.  
(1) diṭṭhi-saṇyojana, M. i. 8; 486. See also B a l i-  
v a d d a, and passim generally.  
(2) saṇyojanīyehi vippamutto, S.N. v. 363.
505. S a r a.  
(1) rattikhittā yathā sarā, Dh. v. 304.  
(2) saro duṭṭho kalāpaṇ va alittaṇ upalimpati,  
It. 68; = J. iv. 435.
506. S a r a ṇ a. attasaraṇā viharatha anaññasaraṇā, D.  
ii. 100; = iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163, 164.
507. S a r a s ī. bhūtapubbaṇ araññāyatane mahā-sarasī,  
taṇ nāgā . . . bhīṅkacchāpā taṇ sarasiṇ ogahetvā, S. ii. 269.
508. S a r i t ā.  
(1) taṇhā saritā, A. ii. 211-13.  
(2) saritaṇ sīghasaraṇ visosayitvā, S.N. v. 3.
509. S a r ī r a ṇ. S. passeyya sarīraṇ sīvathikāya, M. iii.  
91; = A. iii. 323, 324; cf. M. i. 58; = A. ii. 54; cf. (vaḍ-  
ḍhenti kaṭasiṇ), Thig. v. 502.
510. S a l l a.  
(1) tass'imaṇ kāyaṇ . . . sallato samanupassato,  
M. i. 500.  
(2) S. puriso sallena viddho assa savisena gāḷ-  
hapalepanena, M. i. 429.  
(3) S. puriso sallena viddho assa savisena . . . so  
aparena samayena . . . arogo assa, M. ii. 216.  
(4) S. puriso sallena viddho assa savisena . . .  
bhisakko . . . evaṇ vadeyya . . . mā te  
asappāyāni bhojanāni . . . sallaṇ taṇhāya  
adhivacanaṇ, M. ii. 257.  
(5) . . . loko, taṇhāsallena otiṇṇo, S. i. 40.  
(6) taṇhāsallassa hantāraṇ, S. i. 192.  
(7) āturaṇ hi kā niddā sallaviddhassa ruppato,  
S. i. 198; cf. S.N. v. 331; 767; P.V. 33;  
Thag. v. 967; J. iii. 169.  
(8) kaṇ . . . sallena vijjhanti . . . sallaṇ ti  
lābhasakkārasilokassa adhivacanaṇ, S. ii. 230.

- (9) tvay rūpaṃ . . . viññānaṃ sallaṃ ti passa, S. iii. 189; *cf.* M. i. 435.
- (10) ejaṃ sallaṃ, S. iv. 64; = 66.
- (11) yo dukkhayaṃ adakkhi sallaṃ, S. iv. 207; = It. 47; = Thag. v. 985.
- (12) S. purisaṃ sallaṃ vijjheyyaṃ . . . dutiyena . . . vijjheyyaṃ, S. iv. 208, 209.
- (13) sallaṃ ti kāmānaṃ adbhavaṃ, A. iv. 289.
- (14) acchinda bhavasallāni, Dh. v. 351.
- (15) sallaṃ ca . . . m'etaṃ, S.N. v. 51.
- (16) abbhavaṃ sallaṃ attano, S.N. v. 334; = 592; = Thag. v. 404.
- (17) abbūhasallo carayaṃ, S.N. v. 779; *cf.* J. iv. 56; 87.
- (18) sallaṃ addakkhiyaṃ . . . hadayanissitaṃ, S.N. v. 938; *cf.* P.V. 7, 19, 33; = V.V. 76; = Thig. v. 52; = 131; *cf.* 53; J. iii. 157; = 215; = 390; = iv. 62.
- (19) sukhumayaṃ sallaṃ durubbhayaṃ, Thag. v. 124; = 495; = 1053.
- (20) yo me taṃ sallaṃ uddhara, Thag. 756.
- (21) sallaṃ abhantarāpassayaṃ, Thag. v. 757.
- (22) sallaṃ attasamuttānaṃ, Thag. v. 767.
- (23) ahaṃ amhi kantasallā, Thig. v. 223.
- (24) uddhataṃ sallaṃ . . . ramāmaṃ, Thig. v. 389.
- (25) kaṇḍinaṃ sallaṃ, J. i. 155.
- (26) aññāya sallaṃsanthaṃ, Dh. v. 275.
- Salla katto. (27) asmi . . . anuttaro . . . salla-katto, It. 101; *cf.* M. ii. 92d. Sutta; S.N. v. 560, 562; Thag. vv. 830, 832.

511. Sasa.

- (1) S. malā - udakarahado; atha āgaccheyya hatthināgo . . . saso vā bilāro vā . . . rahayaṃ appaṭisaṃkhāya pakkhandeyya, A. v. 202.
- (2) parisappanti saso va bādhitā, Dh. v. 342; = 343.
- (3) candato sasaṃ icchasi, J. iv. 86; = P.V. 18.

- (4) *sasī adhiggayha yathā virocati*, V.V. 14.  
 (5) *tārakādhipati sasī tathūpamaṃ*, V.V. 73.  
 (6) *sasīva rattij vibhayaṃ*, J. iii. 141.

*See also Canda* (19).

*Sassa*. *See Udaka* (10).

512. *Sahāyaka*.

- (1) *S. dve sahāyaka sahaṃsukilīṭā*, A. ii. 186.  
 (2) *S. sahāyako sahāyakaṃ evaṃ vadeyya, yadā te*  
 . . . *dhanena dhanakaraṇiyaṃ*, A. v. 159.

513. *Sā*. *S. sā gaddulabaddho* . . . *anuparidhāvati* ;  
*cf. M. i. 435 ; S. iii. 150, 151.*

514. *Sākaṭiko*. *na sākaṭikaṃ cintāya* . . . *yathā sāka-*  
*ṭiko panthaṃ samaṃ hitvā mahāpathaṃ*, S. i. 57.

515. *Sāgara*.

- (1) *sugambhiratthā varasāgarūpamā*, J. v. 477.  
 (2) *savantīnaṃ va sāgaro*, J. vi. 526.

*See Udaka, Dhaṅka, Vāri vāha*.

516. *Sāra*.

- (1) *S. puriso sārattthiko* . . . *rukkhassa* . . . *ati-*  
*kamma khandhaṃ sākāpalāse sāraṃ pari-*  
*yesitabbaṃ maññeyya*, M. i. 111 ; = iii. 194 ;  
 = 224 ; = S. iv. 94 ; = 99 ; = A. v. 226 ; = 256.  
 (2) *S. puriso sārattthiko* . . . *rukkhassa* . . .  
*atikamm'eva sāraṃ* . . . *sākāpalāsaṃ*  
*chetvā* . . . *sāraṃ ti maññamāno*, M. i.  
 192 ; = 198.  
 (3) *S. puriso sārattthiko* . . . *kuṭhāriṃ ādāya*  
*vanaṃ paviseyya* . . . *kadalikkhandhaṃ*  
 . . . *agge chetvā pattavaṭṭiṃ vinibbhujeyya*,  
 M. i. 233 ; = S. iii. 141 ; = iv. 167 ; *cf. J. vi.*  
 442.

517. *Sarattā*. *S. puriso itthiyā sāratto*, M. ii. 223.

518. *Sārathi*.

- (1) *sārathi va nettāni gahetvā*, D. ii. 254 ; = S. i. 26.  
 (2) *sārathivārassa* . . . *Bhagavato*, M. i. 386.  
 (3) *dhammāhaṃ sārathiṃ brūmi*, S. i. 33.  
 (4) *sati ārakkho sārathi*, S. v. 6.  
 (5) *sārathi dakkho yoggācariyo assadamma-*  
*sārathi*, S. iv. 176.

- (6) tvañ ca assadamma-sārathi . . . Bhagavā . . . purisadamma-sārathi, A. ii. 112; cf. S.N. p. 100, 83.
- (7) tay ahay sārathiy brūmi, rasmiggāho itaro, Dh. v. 222.
- (8) na kaykhay abhijānāmi . . . sārathinay varutame, Thag. v. 132; cf. 426.
- (9) yathā sārathinā sudantā, Thag. v. 205; = 206.
- (10) manosārathiko lahu, J. vi. 252.

See also R a t h a (ājañño).

Sāla. See Nigrodha (4), Māluvā, Rukkha, Vana. Sāli. See Muṭoli.

519. Sārī. yo naccasārī na paccasārī, S.N. vv. 8-13.

520. Sālikā. sālikāy'iva nigghoso paṭibhānāy udirayi, S. i. 190.

Sikhara. See Muddhāna.

521. Sāsapa.

(1) sāsapor-iva āraggā, Dh. v. 407.

(2) āragge-r-iva sāsapo, S.N. v. 625; cf. v. 631.

522. Sikhi. silesūpamā sikhi-r-iva, J. v. 445.

523. Si[y]gāla. See also Aggi, Haṇṇasa.

(1) sagāravenāpi chavo si[y]gālo na kutthako sīhasamo kadāci, S. i. 66.

(2) S. . . . jara-si[y]gāla sīhanāday nadissāmiti, A. i. 187.

(3) assuttha no tumhe rattiya paccusasamayay siyḡalassa vassamānassāti? Eso jarāsiyḡalo, S. ii. 230; = 271, 272 (slightly different).

(4) sigālā . . . phullay disvāna, J. vi. 452.

See also Kacchapa, Pāṇaka, Sīha.

524. Siyga.

(1) issasiygam ivāvattā, J. v. 425.

Siygī. (2) ye te bhikkhū kuhā . . . siyḡī, A. ii. 26; cf. It. 112, 113.

See also Khira, Go.

525. Siyghātaka. majjhe siyghātaka nisinno . . . catunnay mahābhūtānāy adhivacanāy, S. iv. 194, 195. See also Ayo, Cora, Pāsāda.

526. S [i] ne ho.

(1) kāya- sneho, M. i. 500.

(2) taṇhā sineho, A. i. 223, 224.

(3) snehasaṅgathitā ganthā senti . . . snehaṅ na rocaḃe, J. iv. 11.

527. Sibbanī.

(1) taṇhā sibbanī, A. iii. 399 ff.

(2) sibbanīṅ ajjhagū, Thag. v. 663.

528. Silāyūpo. S. silāyūpo soḷasakukkuko . . . āgaccheyya bhusā vātavuṭṭhi, S. v. 445.

529. Siṅsapā. Bhagavā . . . siṅsapā-paṇṇāni pāṇinā gaheṭvā, S. v. 437.

530. Sīvathikā. S. sīvathikā asuci duggandhā, A. iii. 269. *See also* Sarīra.

531. Sīsa.

(1) S. balavā . . . dubbalatarāṅ . . . sīse gaheṭvā, M. i. 121; = 242.

(2) paññāsiso mahāñāṇi, Thag. v. 1090.

*See also* Dayhāti, Mālā.

Sīsaveṭhana. *See* Varatta.

532. Sīha.

(1) sīha-nadañ ca . . . Gotamo nadati, D. i. 175; iii., XXV. § 24; XXVIII. § 1; S. ii. 27, 55; v. 159; A. i. 87; ii. 33; v. 37; cf. M. i. 64, 71; J. v. 310.

(2) puthū sīhā va sallinā, D. ii. 255.

(3) bhūtapubbaṅ sīhassa migarañño etad ahoṣi, D. iii., XXIV. §§ 2, 6.

(4) sīhapubbaddhakāyo, sīhahanu, D. ii. 18; = M. ii. 136.

(5) haṅsā . . . migā sabbe sīhassa bhāyanti, S. ii. 279; cf. S.N. v. 684 (migādhibhū).

(6) sīho migarājā . . . āsayā nikkhamati, S. iii. 84; cf. J. vi. 574.

(7) S. ye keci tiracchānagatā paṇā sīho migarājā, S. v. 227.

(8) sīho migarājā . . . hatthissa ce pi pahāraṅ deti, A. iii. 121.

- (9) siho migarājā . . . Tathāgatassa adhivacanaṃ,  
A. v. 32, 33 ; cf. S.N. v. 546 ; - 572.
- (10) esa siho anuttaro, It. 123.
- (11) siho va saddesu asantasanto, S.N. v. 71 ; - v. 213.
- (12) siho yathā dāṭhabalī pasayha, S.N. v. 72.
- (13) sihay ekacaray nāgaṃ, S.N. v. 166 ; cf. p. 103.
- (14) nisinno . . . siho va girigabbhāre, S.N. v. 416 ;  
- Thag. v. 177 ; - 1081 ; cf. 367.
- (15) siho yathā pabbatasānugocaro, V.V. 28.
- (16) siho va nadati vane, S.N. v. 562 ; - 1015 ;  
- Thag. v. 832.
- (17) siho va anupādāno, Thag. v. 840.
- (18) bhañjissaṃ sihāsane, Thag. v. 1095.
- (19) sāgataṃ sihass'eva giribbajay, J. v. 260.
- (20) siho yathā lohitamaṃsabhojano, J. v. 425.
- (21) siho v'āmisapekkhīva, J. vi. 518.
533. S u k a. S. sāli-suko vā yava-suko micchā paṇihitaṃ,  
A. i. 8.
534. S u k a r a p o s a k a. bhūtapubbay aññataro sukara-  
posaka puriso, D. ii. 347.
535. S u k k a, k a ṇ h a. (1) kammaṃ, M. i. 39 ; 389.  
(2) dhammo, S. ii. 240 ; v. 66 ; A. v. 253.  
(3) maggo, A. v. 278.
536. S u j ā. jivhā sujā hadayaṃ jotitṭhānaṃ, S. i. 169.
537. S u t t a g u ḷ a.  
(1) S. suttaguḷe khitte nibbēhiyamānam eva paleti,  
D. i. 54 ; = M. i. 518 ; = S. iii. 212 ; cf. P.V. 59.  
(2) S. puriso lahukay suttaguḷay sabbasāramaye  
aggaḷaphalake pakkhipeyya, M. iii. 95.
538. S u d d a. idha rājā . . . mantanaṃ manteyya . . .  
atha āgacchoyya suddo va, D. i. 103.
539. S u n a k h a. damassu tāva sunakho va saṅkhalā-  
baddho, Thig. v. 509. See also C a ṇ ḍ ā l a.
540. S u n i s ā. S. sunisā, sasuraṃ disvā sayvijjati, M. i. 186
541. S u p i n a. (1) supinena yathāpi saṅgataṃ paṭibuddho  
puriso na passati, S.N. v. 807.  
S u p i n a k a. (2) supinakūpamā kāmā, M. i. 130.

- (3) S. puriso supinakaṅ passeyya ārāmarāmaṇey-  
yakaṅ, M. i. 365.

## 542. S u r i y a .

- (1) yā va candimasuriyo loke[n]uppajjanti, S. v. 442.  
 (2) yathā candasuriyānaṅ javo tato sīghataro,  
S. ii. 266.  
 (3) cattāro candimasuriyānaṅ upakkilesā, A. ii. 53.  
 (4) S. sayanhasamayaṅ suriye ogacchante, A. iii.  
407.  
 (5) suriyo va obhāsayaṅ antalikkhaṅ, Ud. 3.  
 (6) suriyaṅ tapantaṅ sarada-r-iv' abbhamuttaṅ,  
S.N. v. 687.  
 (7) suriyo yathā vigatavalāhake nabhe, V.V. 65 ;  
cf. 52.  
 (8) atirocasi candimasuriyā viya, V.V. 24.  
 (9) obhāsati paṭhaviṅ yathā suriyo, V.V. 53.  
See also A r u ṇ u g g a , Ā d i c c a , C a n d a .

## 543. S u v a ṇ ṇ a . jalīṭam iva suvaṇṇaṅ

ukkāmukhe va sukusalasampahaṭṭhaṅ,  
S.N. v. 686.

## 544. S u s ā n a . yathā petaṅ susānasmīṅ, J. iv. 464.

545. S u s u k ā . susukā-bhayan ti mātugāmass'eva adhi-  
vacanaṅ, M. i. 459, 461 ; = A. ii. 123, 125.

S u ṇ s u m ā r a . See P ā ṇ a k a .

546. S ū c i . S. sūci-vāṇijako sūcīkārassa santike sūciṅ  
vikketabbaṅ, S. ii. 215, 216.

547. S ū d a . S. bālo . . . sūdo rājānaṅ . . . sūpehi pac-  
cupaṭṭhito assa, S. v. 149-51.

548. S ū r a . sūro yathā rājakhādāya puṭṭho, S.N. v. 831.

## 549. S ū l a .

(1) S. puriso . . . tiṇakatṭhasākāhāpalāsaṅ chetvā  
. . . sūlaṅ kareyya, S. v. 441.

(2) nandamānāgataṅ cittaṅ sūlaṅ āropamānakaṅ,  
Thag. v. 213. See also S a t t i .

550. S e t a p a c c h ā d a . vimuttiyā adhivacanaṅ, S. iv.  
292. See R a t h a .

551. S e t u . silaṅ setu mahesakkho, Thag. v. 615. See  
also O g h a (5).



552. Senāpati. ko nu senāpati bhoto?, S.N. v. 556, 557.

553. Sela.

(1) selo yathā ekaghano vātena na samīrati, Dhp. v. 81; = Thag. v. 643.

(2) yassa selūpamaṃ cittaṃ ʔhitaṃ, Ud. 41; = Thag. v. 191; = 192. See also Pabbata.

554. Soceyya. aññathā brāhmaṇā . . . udakoro-  
hakā soceyyāni paññāpentī, aññathā pana ariyassa vinaye  
soceyyaṃ hotīti, A. v. 264.

555. Soṇḍikā.

(1) S. soṇḍikā kilañjā, S. i. 106.

(2) S. balavā soṇḍikā-kammakaro mahantaṃ  
soṇḍikā-kilañjaṃ . . . udakarahade pakkhi-  
pitvā, M. i. 228; = 374.

(3) S. balavā soṇḍikādhutto vālaṃ kaṇṇe gahevā,  
*ibidem*.

556. Sota.

(1) bhavasotānusārisu, S. i. 15.

(2) katamo . . . soto? ayaṃ eva . . . ariyo  
atṭhayaṅgiko maggo soto, S. v. 347.

(3) so . . . uddhaya-soto hoti, A. i. 233.

(4) anusotaṅgāni, paṭisotaṅgāni, A. ii. 5; cf. M.  
i. 168; = ii. 93; It. 114.

(5) uddhaya-soto ti vuccati, Dhp. v. 218 = (sotā)  
Thig. v. 12.

(6) savanti sabbadhi sotā, Dhp. v. 340; = Thag.  
v. 761.

(7) nadiyā soto . . . taṇhāya adhivacanaṃ, It. 114.

(8) yāni sotāni lokasmiṃ sati tesāṃ nivāraṇaṃ,  
S.N. v. 1034, 1035.

(9) Guṃgasoto va sāgaraṃ, Thag. v. 168.

(10) oḡayh' atṭhayaṅgikaṃ sotaṃ, Thag. v. 349.

See also Chindati.

557. Sopāna. sopānaṃ sukataṃ suddhayaṃ, Thag. v. 764.

558. Sobbha.

(1) ahimusikasobbhayaṃ va sevetha sayanāsanayaṃ,  
Thag. v. 229.

(2) yathā . . . pateyya sobbhayaṃ, J. iv. 206.

Kussobbha. See Nadi.

## 559. Hatthā.

- (1) S. purisassa hatthapādā chinnā, M. i. 523.
- (2) S. puriso lasagatena . . . suddhena hatthena sākhaṇ gaṇheyya, A. ii. 165, 166.
- (3) so saddhāhattho mahāmuni, Thag. v. 1090.

## 560. Hatthi.

- (1) hatthippabhinnaṇ viya aṅkusaggāho, Dh. p. v. 326; = Thag. v. 77; = 1130.
- (2) āṇḍvāre va hatthinaṇ, Thag. v. 355. See also *Andha* (jaccandha).

## Hatthidamaka.

- (3) S. . . . hatthidamak . . . thambhaṇ paṭhaviyā nikhaṇṭva, M. iii. 132; = 136.
- (4) hatthidamakena hatthidammo sārīto, M. iii. 222.

Hatthidamma. (5) S. dve hatthidammā . . . dantabhūmiṇ sampāpuneyyunti, M. iii. 130.

Hatthināgā. See *Sarasi*.

## Hatthipada.

- (6) S. nāgavaniko . . . nāgavane passeyya hatthipadaṇ, M. i. 175, 178.
- (7) S. yāni kānici jaṅgamānaṇ . . . sabbāni . . . hatthipade samodhānaṇ gacchati, M. i. 185; = S. v. 43; = 231; = A. iii. 364; = v. 21.

Hatthinī. (8) yathā āraṇṇakaṇ nāgaṇ dantiṇ anveti hatthinī, J. vi. 496; cf. *sub. Pota*.

561. Haya. hayena hi yoggācariyo va ujjunā, Thag. v. 1140.

## 562. Haṅsa.

- (1) haṅsā va pallalaṇ hitvā, Dh. p. v. 91.
- (2) haṅsā ādiccapathe yanti, Dh. p. v. 175.
- (3) haṅso va paggayha sanikaṇ nikūjaṇ, Thag. v. 1270; cf. S.N. v. 350; P.V. 38 (dundubhīnaṇ va ghoso).
- (4) sikhī yathā nīlagīvo vihaṅgamo haṅsassa nopeti javaṇ, S.N. v. 221.
- (5) mahodadhiṇ haṅsa-r-iv'ajjhapatto, S.N. v. 1134.
- (6) tantāni jālāni padāliya haṅsā, J. iv. 484.
- (7) haṅsagagarā, J. v. 96.

(8) paṅsarājay yathā dhaṅke, J. vi. 452.

(9) haṅso nikhīnapatto va, J. vi. 499.

563. Himasisira. vesman yathā himasisiraṭṭitānaṃ,  
J. v. 84.

564. Hutta. namaseyya aggihuttay va brāhmaṇo,  
Dhp. v. 392.

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ADDENDA.

565. Acela. acelo yathā naggo, J. v. 16.

566. Kinnari.

(1) kinnari mandalocane, Thig. v. 383.

(2) kinnariyā-r-iva pabbatantare, Thig. v. 381.

567. Chavālātā. S. chavālātay ubhato padittay, S. iii.  
98; - A. ii. 95; - It. 90.

568. dhammo arahatām iva, D. ii. 266.

## VII

# LEXICOGRAPHICAL NOTES

WORDS BEGINNING WITH H

BY STEN KONOW

[Dr. Sten Konow, before he went to take up his new appointment in India, sent in the MS. of letters S and H for the Dictionary. As they cannot be utilized for that purpose yet awhile, I have obtained his permission to publish them from time to time in the Journal, and have started with the letter H. It will, of course, be understood that the method and details, which will eventually be followed in the Dictionary itself have not yet been finally settled; but his valuable work will serve as a specimen of one way at least of settling the many little points that will arise. For instance, we do not know as yet whether verbs will be entered in their root form or in the third person singular. Many such points will at once occur to the critical reader, but meanwhile Pali scholars will have Dr. Sten Konow's experimental essay before them. Professor Dines Andersen has been so very kind as to correct the proofs of these Notes, and to make a number of valuable additions and suggestions from his own collectanea.—RH. D.]

*Ha* (ts.), an emphatic particle, Vin. ii. 109; S. N. 666; *iti ha*, thus, Vin. i. 5; 12; D. i. 1; a common beginning to traditionary tales, therefore *anītiham* without traditional instruction, S. N. 1053; *itihītiham* (saying), 'thus and thus,' S. N. 1084.

*harī*, an exclamation, V. V. A. 77.

*haṁsa* (हृष). (1) To bristle, stand on end (said of the hair), M. i. 79; to rejoice; *haṭṭha* (p.p.p.), bristling, standing on end, M. i. 83; Dāṭh. v. 64; *lomahaṭṭhajāta*, with bristling hairs, D. ii. 240; S. N., p. 14; joyful, Vin. i. 15; S. N. 1017; J. A. i. 31<sup>11</sup>; 335<sup>19</sup>; ii. 32<sup>22</sup>; *haṁsayati* (caus.), to cause to bristle, J. v. 154<sup>21</sup> (*haṁsaye*).

I. *haṁsa* (हर्षा), m., bristling, see *lomahaṁsa*, S. N. 270, etc.

II. *haṁsa* (ts.), m. (1) A swan, S. i. 148; S. N. 221; 350; 1134; Dh. p. 91; 175; J. A. ii. 176<sup>3</sup> and ff. (2) A kind of building, J. A. i. 92<sup>25</sup> (*haṁsavattaka*-<sup>o</sup>).

*Haṁsajātaka*, n., the 502nd Jātaka, J. A. iv. 423 and ff.

*haṁsana* (हर्षणा), bristling, in *lomahaṁsana*, S. N. 681, etc.

*Haṁsavatī*, f., name of the town of the Buddha Padamuttara, B. xi. 19; Ap. in Thig. A. 16, etc.; Thig. A. 15, etc.; J. A. i. 37<sup>20</sup>; Dh. p. A. 127; 251.

*Haṁsavatī*, f., name of a town in Burma, Sās. 35, etc.

*Haṁsivagga*, m., the twelfth Vagga of the Ekanipāta of the Jātaka, J. A. i. 424 and ff.

*hacca*, killing, in *bhūnahacca* killing an embryo, A. iv. 98; J. vi. 579<sup>3</sup> = 587<sup>22</sup>; Mil. 314 (text *bhūta*-).

*hajja* (हृद्या), dear to the heart, beloved.

*hañci*, if, K. V. 1; K. V. A. 9.

*haññati*, see *han*.

I. *haṭa*, see *har*.

II. *haṭa* (ts.), m., a kind of water-plant, *Pistia stratiotes*, D. i. 166; M. i. 78; 156; P. P. 55 (text *sāta*-).

*haṭahaṭakesa*, with dishevelled hair, S. i. 115; cf. *har*.

*haṭṭha* (हृष्टा), see *haṁsa*.

*haṭṭhaloma* (हृष्टारोमा), having the hair of the body erect with joy or astonishment, overjoyed, astonished, Dāṭh. v. 64; Mah. xv. 33.

*haṭha* (ts.), m., violence.

*hata*, see *han*.

*hati*, f., destruction, Dāṭh. iv. 17.

*hattha* (hasta), m. (1) Hand, D. i. 124; A. i. 47; S. N. 610; forearm, Vin. iv. 221; of animals, S. v. 148; J. A. i.

149<sup>20</sup>; *hatthapāda*, hand and foot, M. i. 523; A. i. 47; *sahassahattha*, thousand-armed, Mah. xxx. 75; *pañcahattha*, having five hands, J. v. 425<sup>8</sup>; J. A. v. 431<sup>8</sup> (*mukhassa ceva catunnaṃ ca caraṇānaṃ vasena etaṃ vuttam*); *katahattha*, a practised hand, practised (of an archer), S. i. 62; A. ii. 48; J. A. iv. 211<sup>26</sup>; *vīṇāhattha*, lute in hand, Mah. xxx. 75; *hatthe kar*, to bring under one's hand, to take possession of, to subdue, J. vi. 490<sup>29</sup>; *hatthaṃ gaṃ*, to come under somebody's hand, to come under the sway of, J. A. i. 179<sup>23</sup>; *hatthagata*, being in the possession of; *hatthagata*, fallen into the hand or possession of, J. A. i. 446<sup>18</sup>; ii. 94<sup>26</sup>; 105<sup>15</sup>; *hatthaṃgata*, the same, Dh. A. 184; *hatthappatta* (*°prāpta*), come to hand, obtained, Vin. i. 15.

(2) An elephant's trunk. (3) The hand as measure, a cubit, J. A. i. 34<sup>10</sup> and ff.; Dh. A. 198; Mah. xxxviii. 52. (4) A certain lunar mansion. (5) A handful, a tuft (of hair, etc.), V. V. A. 197.

I. *hatthaka* (*hastaka*), m., a handful, a quantity, V. V. xlv. 5; 12.

II. *Hatthaka*, m. (1) Name of a god, A. i. 278. (2) *H. Ālavaka*, one of the chief lay disciples of the Buddha, S. ii. 235; A. i. 26; 88; 136; ii. 164; iii. 451; iv. 217 and ff.; K. V. 288; Dh. A. 213; *H. Sakyaputta*, Vin. iv. 1; *Hatthālavaka*, B. xxvi. 19.

*hatthakamma* (*hastakarman*), n., manual work, craft, J. A. i. 220<sup>20</sup>; Dh. A. 126; 237.

*hatthagahana* (*hastagrahana*), n., seizing by the hand, Vin. iv. 220.

*hatthacchinna* (*hasta-*), whose hand is cut off, M. i. 523.

*hatthaccheda* (*hasta-*), m., cutting off of the hand, J. A. i. 155<sup>1</sup> (read *sugatiyā va hatthacchedādi*).

*hatthatthagata*, come into the hands of, J. i. 244<sup>10</sup>.

*hatthatthara* (*hasti-āstara*), m., an elephant rug, Vin. i. 192; D. i. 7; A. i. 181.

*hatthapajjotika* (*hastapadyotika*), n., hand-illumination, scorching of the hand (by holding it in a torch), M. i. 87; A. i. 47; ii. 122.

- hatthapatāpaka* (*hastā-pra°*), n., heating of the hand (by holding it over a coal-pan), V. V. xxxiii. 112; V. V. A. 145 and f.
- hatthapāsa* (*hastā-pārśva*), m., the side of the hand, vicinity, Vin. iv. 221; 230.
- hatthabandha* (*hastā-*), m., a bracelet, D. i. 7; Sum. i. 89.
- hatthasāra* (*hastā-*), m., hand-wealth, movable property, J. A. i. 114<sup>15</sup>; Sum. i. 216; name of a work, G. V. 65; 75.
- hatthācariya* (*hastī-ācārya*), m., elephant-trainer, Vin. i. 345; J. A. ii. 94<sup>15</sup>; 221<sup>17</sup>; 411<sup>15</sup>.
- Hatthālhaka*, n., name of a nunnery at Anurādhapura in Ceylon, Mah. xix. 72 and ff.; Mahābodhiv. 168 and f.
- hatthapalekhana* (*hastā-*), licking the hands (to clean them after eating—compare the 52nd Sekhiya, Vin. iv. 198), D. i. 166; M. i. 77; 238; 307; A. i. 295; P. P. 55.
- hatthābhijappana* (*hastābhijalpana*), n., incantations to make a man throw up his hands, D. i. 11; Sum. i. 97.
- hatthāroha* (*hasty-āroha*), m., mounted on an elephant, an elephant-driver, D. i. 51; S. iv. 310.
- Hatthārohaputta*, m., name of a Thera, the author of Thag. 77.
- hatthālakāra* (*hasty-ā°*), m., elephant's trappings, J. A. ii. 46<sup>15</sup>.
- hatthāvālekhaṇa*, various readings instead of *hatthāpa-*, A. i. 295.
- hatthika* (*hastika*), carrying in the hand, Kacc. 188.
- hatthikkhandha* (*hastiskandha*), m., the shoulder or back of an elephant, J. A. i. 313<sup>12</sup>; Mah. vi. 24.
- Hatthigāma* (*hastigrāma*), m., a village near Vesāli, D. ii. 123; A. iv. 212; S. iv. 109; *-ka*, m., an inhabitant of Hatthigāma, A. iv. 212 and ff.; S. iv. 109 and ff.
- hatthiyopaka* (*hastī-*), m., an elephant's groom or keeper, J. A. i. 187<sup>15</sup>.
- hatthidamaka* (*hastī-*), m., one who tames elephants, M. iii. 132; 136.
- hatthidamma*, m., an elephant in training, M. iii. 222.
- hatthin* (*hastin*), m., an elephant, Vin. i. 218; D. i. 5;

- A. ii. 209 ; J. A. i. 358<sup>25</sup> ; ii. 102<sup>22</sup> ; size of an elephant, Mil. 312 ; one of the seven treasures, D. i. 89 ; ii. 174 ; S. N., p. 102 ; *ekacārika -h.*, an elephant who wanders alone, a royal elephant, J. A. iii. 175<sup>7</sup> ; *caṇḍo h.*, rogue elephant, M. i. 519 ; *hatthinī*, f., a she elephant, Dh. A. 105 ; *hatthinikā*, f., the same, Vin. i. 277 ; D. i. 49.
- hatthinakha* (*hasti-*), m., a sort of turret projecting over the approach to a gate ; *-ka*, provided with such turrets, or supported on pillars with capitals of elephant heads, Vin. ii. 169.
- Hatthinika*, m., name of a son of the third Okkāka, Sum. i. 258 = *Hatthinīya*, D. i. 92.
- Hatthinipura*, n., name of a town in the Kuru kingdom, P. V. 41 ; P. V. A. 201 ; various reading *Hastinīpura*.
- Hatthinīya*, m., one of the sons of the third Okkāka, D. i. 92 ; see *Hatthinika*.
- hatthipada* (*hasti-*), m., an elephant's foot, M. i. 184 ; S. v. 43 ; J. A. i. 94<sup>14</sup>.
- Hatthipadopamasutta*, n., the 27th and 28th Suttas of the Majjhimanikāya, the former, the *Cūḷa-H.*, M. i. 175 and ff. ; the latter, the *Mahā-H.*, M. i. 184 and ff.
- Hatthipāla*, m., the son of the Purohita of King Esukāri, a Bodhisatta, A. iii. 371 ; 373 ; iv. 135 ; J. A. iv. 476 and ff. ; vi. 30<sup>8</sup>.
- Hatthipālajātaka*, n., the 509th Jātaka, J. A. iv. 473 and ff. ; Sās. 99.
- Hatthipura*, n., name of a town, J. A. iii. 460<sup>10</sup> ; Dīp. iii. 18.
- hatthippabhinna* (*prabhinnahastin*), m., a furious elephant, Dh. 326.
- hatthibandha*, J. A. i. 135<sup>21</sup> = *hatthibhaṇḍa*.
- hatthibhaṇḍa* (*hasti-*), m., an elephant-keeper, Vin. i. 85 ; ii. 194.
- hatthimaggā* (*hastimārga*), m., elephant track, J. A. ii. 102<sup>10</sup>.
- hatthimaṅgala* (*hasti-*), n., an elephant festival, J. A. ii. 46<sup>16</sup> ; 20 ; 24.



*hatthimatta* (*hastimātra*), only so big as an elephant, J. A. i. 303<sup>21</sup>.

*hatthimeṇḍa* (*hasti-*), m., an elephant's groom.

*hatthiyāna* (*hasti-*), n., an elephant vehicle, a riding elephant, D. i. 49; Sum. i. 147.

*hatthiyuddha* (*hasti-*), n., combat of elephants (as a theatrical show), D. i. 6.

*hatthiliṅgasakuṇa*, m., a vulture with a bill like an elephant's trunk, Dh. A. 154.

*Hatthirajjasuvaṇṇaguhā*, f., name of a cave, Sās. 135.

*Hatthisāriputta*, m., 'the son of the elephant-trainer,' name of a mendicant, D. i. 190; 199; 203; A. iii. 392 and ff.

*Hatthisāla*, n., name of a village, Sās. 119; 122.

*hatthisālā*, f., elephant stable, see *salā*.

*hatthisippa* (*hasti-śilpa*), n., the elephant lore, the professional knowledge of elephant-training, J. A. ii. 221<sup>17</sup>.

*hatthisutta* (*hastisūtra*), n., an elephant-trainer's manual, J. A. ii. 46<sup>24</sup> (cf. Mallinātha on Raghuv. vi. 27).

*hatthisoṇḍaka*, n., an under-garment arranged with appendages like elephant trunks, Vin. ii. 137.

*hadaya* (*hṛdaya*), n., heart. (1) The physical organ, D. ii. 293; S. i. 207 (*ettha uro hadayan ti vuttam*.—Asl. 140). (2) Thought, mind, *citta*, *mano*, M. i. 32 (*ettha cittam*.—Asl. 140); Dh. S. 6, 17 (*iḍha pana cittam eva abbhantaraffhena hadayan ti vuttam*.—Asl. 140). *Chinnam h°*, a broken heart, J. v. 180<sup>20</sup>.

*hadayaṅgata* (*hṛ°*), gone to the heart, learnt by heart, Mil. 10.

*hadayaṅgama* (*hṛ°*), heart-stirring, pleasant, agreeable, D. i. 4; M. i. 345; A. ii. 209; Dh. S. 1343; Sum. i. 75.

*hadayaphālana* (*hṛdayasphālana*), n., bursting of the heart, J. A. i. 282<sup>20</sup>.

*hadayamaṅsa* (*hṛdayamaṅsa*), m., the flesh of the heart, the heart, J. A. i. 278<sup>20</sup>; 347<sup>10</sup>; ii. 159<sup>1</sup>.

*hadayabheda*, m., cheating in measure, Sum. i. 79.

*hadayarātthu* (*hṛdayavastu*), n. (1) The basis of the heart,

the substance of the heart, Asl. 140 ; Mil. 281. (2) *Sensorium commune*, Asl. 264. (See Mrs. Rhys David's Dh. S. lxxviii. 129.)

*hadayālu* (*hṛ°*), good-hearted.

*hadayin* (*hṛ°*), benevolent, kind.

*han*, to strike, S. iv. 201 ; J. iv. 102<sup>7</sup>; <sup>8</sup>; to kill, D. i. 123 ; S. N. 125 ; Dh. 405 ; *maggam̃ h.*, to slay travellers on the road, J. A. i. 274<sup>13</sup> ; iii. 220<sup>6</sup> ; to destroy, to remove, S. N. 118 ; Dh. 72 ; *hanāsi* (pres. 2nd sing.), J. iii. 199<sup>2</sup> ; v. 460<sup>10</sup> ; *hanti* (pres. 3rd sing.), S. N. 118 ; Dh. 72 ; *hanāti* (pres. 3rd sing.), J. v. 461<sup>28</sup> ; *hanati* (pres. 3rd sing.), J. i. 432<sup>13</sup> ; *hanāma* (pres. 1st pl.), J. A. i. 200<sup>21</sup> ; *hananti* (pres. 3rd pl.), S. N. 669 ; Imper. *hana*, J. iii. 185<sup>20</sup> ; *hanassu*, J. v. 311<sup>3</sup> ; *hanantu*, J. iv. 42<sup>26</sup> ; Dh. 355 ; J. i. 368<sup>22</sup> ; *hane* (opt.) S. N. 394 ; 400 ; *haneyya* (opt.), D. i. 123 ; S. N. 705 ; *a-hanam̃* (pres. part.), not killing, D. i. 116 ; *hananta* (pres. part.), J. A. i. 274<sup>13</sup> ; *hanatam̃* (pres. part. gen. pl.), S. N. 394 ; *han-tum̃*, *hanitum̃* (inf.), Kacc. 301 ; *hanissati* (fut.), J. A. iv. 102<sup>25</sup> ; *hañchati* (fut.), J. iv. 102<sup>9</sup> ; *hañchema* (fut. opt.), J. ii. 418<sup>11</sup> ; *hani* (aor.), Mah. xxv. 64 ; *haniñsu* (aor. 3rd pl.), S. N. 295 ; J. i. 256<sup>7</sup> ; *hanvā* (ger.), S. N. 121 ; Dh. 294 and ff. ; *hanivā*, *hanvāna*, *hanivāna*, J. iii. 185, 20 ; *hantūna* (ger.), Kacc. 301 ; *haññati* (pres. pass.), D. ii. 352 ; S. iv. 175 ; S. N. 312 ; J. i. 371<sup>12</sup> ; iv. 102<sup>7</sup> ; *haññamāna* (pres. part. pass.), S. iv. 201 ; *hātabba*, D. M. 16 ; *hantabba* (fut. part. pass.), D. ii. 173 ; *a-hānīya*, Mkw. ; *hanitabba* (fut. part. pass.), Kacc. 301 ; *haññiñsu* (aor. pass.), D. i. 141 ; *hata* (p.p.p.), struck, killed, D. ii. 131 ; destroyed, spoilt, injured, Vin. i. 25 ; Dh. S. 264 ; J. A. ii. 175<sup>21</sup> ; *reñhata*, struck with dust, covered with dust, Vin. i. 32 ; *hatacakkhu*, whose sight is destroyed, blind, Dh. A. 86 ; *hatatta*, n., the state of being destroyed, Dh. 390 ; *hatāvakāsa*, who has cut off every occasion (for good and evil), Dh. 97 ; *hatāvasesaka*, surviving, D. i. 135 ; Sum. i. 296 ; *haneti* (caus.), to cause to kill, Kacc. 234 ; *hanāpeti* (caus.), to cause to slay, destroy, J. A. i. 262<sup>28</sup> ; caus.,<sup>11</sup> *ghātāpeti*,

Vin. i. 277; *ghateti* (caus.), to cause to slay, Dh. 405; S. N. 629; *a-ghatayanî* (pres. part. caus.), not causing to kill, S. i. 116; *ghātaye* (opt. caus.), S. N. 705; *ghatayeyya* (the same), S. N. 394; *aghātayi* (aor. caus.), S. N. 308; *ghātayi* (the same), S. N. 309; pass., *ghatīyati*, Mil. 186; 3rd, *ghātānīya*, *ghatetabba*, *ib.*

*hanana*, n., killing, striking, injuring, Mah. iii. 42.

*hanu* (ts.), f., the jaw, D. i. 11; J. A. i. 498<sup>16</sup>.

*hanukā*, f., the jaw, J. i. 498<sup>21</sup>; Sum. i. 97; Mil. 229; *hanuka*, n., the same, Vin. ii. 266; J. A. i. 461<sup>15</sup>; ii. 127<sup>21</sup>; iv. 188<sup>13</sup>; *-atthika*, n., the jaw-bone, J. A. i. 265<sup>3</sup> and f.

*hanusamhanana*, n., jaw-binding, incantations to bring on dumbness, D. i. 11; Sum. i. 97.

*hantar* (*hanṭr*), m., a striker, one who kills, D. i. 56; A. ii. 116 and f.; iii. 161 and ff.; S. i. 85; Dh. 389.

*handa* (*hanta*), a particle implying resolution and grief, well then, come; *voici, voilà* (with pres. and fut., 1 pers. or imper. 2 pers.); alas, D. i. 106; 142; ii. 288; S. N. 153; 701; 1132; J. i. 233<sup>10</sup>; iii. 135<sup>17</sup>; J. A. i. 88<sup>13</sup>; 221<sup>2</sup>; 233<sup>15</sup> = iii. 135<sup>20</sup>; cf. Sum. i. 237 (*handati vara-sāyatthe nipato*); Dh. A. 86.

*hanna*, n., modesty, J. A. i. 421<sup>26</sup>.

*hambho* (*hanho*), a particle expressing surprise or haughtiness, J. A. i. 184<sup>23</sup>; 494<sup>24</sup>; Dh. A. 299.

*hammiya* (*harmya*), n., a long, storied mansion which has an upper chamber placed on the topmost storey, a large building, Vin. i. 58, etc.; ii. 146; 195; Mil. 393; *-gabbha*, n., a chamber on the upper storey, Vin. ii. 152.

*haya* (ts.), m., a horse, V. V. lxiv. 1; J. ii. 98<sup>20</sup>; Mil. 2; speed, M. i. 446.

*har*, 1, (1) To carry, J. A. ii. 176<sup>14</sup>; Dh. 124; to take with one, D. i. 8; 142. (2) To bring, J. A. i. 208<sup>27</sup>; Dh. A. 106; to offer, J. A. i. 238<sup>8</sup>; S. N. 223. (3) To take, gather (fruits), Mil. 263. (4) To fetch, buy, J. I. 291<sup>17</sup> (*mama santikā*). (5) To carry away, to remove, D. ii. 160; 166; J. A. i. 282<sup>25</sup>; S. N. 469; Mah. i. 26; to do away with, to abolish, J. A. i. 345<sup>11</sup>. (6) To take away

- by force, to plunder, to steal, D. i. 52; J. A. i. 1877.  
 (7) To take off, to destroy, to cure, J. A. i. 222<sup>30</sup> (*jīvitani*); 310<sup>23</sup> (*visam*); to kill, J. A. i. 281<sup>14</sup>; *haritum* (inf.) J. A. i. 1877; *jahāra* (pf.) Kacc. 243 (Müller, Pāli. Gr., p. 117, from *Jhā*); *ahāsi* (aor.), S. N. 469 and f.; Dh. p. 3; J. iv. 308<sup>10</sup>; *haritvā* (ger.), D. ii. 160; It. 13 and f.; *hātūna* (ger.), J. iv. 280<sup>17</sup>; *harīyati* (pres. pass.), is carried, M. i. 33; *haritabba* (fut. part. pass.), J. A. i. 1877; 281<sup>14</sup>; *haṭa* (p.p.p.), carried off, J. A. i. 498<sup>11</sup>; Dh. p. A. 157; *haṭahaṭakesa*, with dishevelled hair, S. i. 115; *hāreti* (caus.), to cause to take, S. N. 395; to cause to be removed, to remove, J. A. i. 345<sup>11</sup>; ii. 176<sup>1</sup>; Dh. p. A. 220; *hāretabba*, that should be brought out of the way, J. A. i. 298<sup>11</sup>; *harāpeti* (caus.), to cause to be brought, to offer, Vin. i. 245; J. A. ii. 38<sup>5</sup>.
- hara* (ts.), taking, seizing; *vayohara*, bringing age (said of grey hairs), J. i. 138<sup>24</sup>; m., a name of the god Siva.
- haraṇa* (ts.), n., taking, seizing, removing, J. A. i. 117<sup>16</sup>, 118<sup>12</sup>; 232<sup>10</sup>; *kucchiharaṇa*, n., filling of the belly, J. A. i. 277<sup>24</sup>.
- haraṇaka*, n., goods in transit, Vin. iii. 51.
- haraṇī* (ts.), f., a passage (by which flavours pass), Vin. ii. 137; J. A. v. 293<sup>5</sup>; 458<sup>25</sup>; *kaṇṇamalaharaṇī*, f., an instrument to remove the wax from the ear, Vin. ii. 135.
- harāy* (*hrī*), to be ashamed, Vin. i. 88; ii. 292; D. i. 213; M. i. 120; It. 43; cf. *hiriy*.
- hari* (ts. chant), green, tawny, Dh. S. 617; Asl. 317; m., a name of the god Viṣṇu, plur. *Harayo*, D. ii. 260; n., gold, -*ssavaṇṇa*, gold-coloured, J. ii. 33<sup>23</sup>.
- haricandana* (ts.), n., yellow sandal.
- hariṇa* (ts.), m., a deer, J. A. ii. 26<sup>11</sup>.
- hariṇakalaṅka* (ts.), m., the moon.
- hariṇaṅka* (*hariṇāṅka*), m., the moon.
- harita* (ts.), green, Vin. i. 137; D. i. 148; S. i. 5; J. i. 87<sup>5</sup>; ii. 110<sup>18</sup>; J. A. i. 86<sup>32</sup>; ii. 26<sup>10</sup>; green, fresh, Vin. iii. 16; n., green, grass, P. P. 56.
- haritaka* (ts.), n., a pot-herb, D. ii. 342.
- haritatta* (*°tva*), n., greenness, Vin. i. 96.

- Haritamātajātaka*, n., the 237th Jātaka, J. A. ii. 237 and ff.
- haritāmātar*, m., son of a green frog, J. ii. 238<sup>17</sup>.
- haritāla* (ts.), n., yellow orpiment, Thig. 393.
- haritupatta*, covered with green, M. i. 343; J. A. i. 399<sup>13</sup>.
- harittaca* (-*tvaca*), gold-coloured, Thig. 333; Thig. A. 235; -*kumāra*, m., name of the Buddha in a former existence, J. A. iii. 497<sup>9</sup>.
- Haribhūjaraṭṭha*, n., the same as *Suvaṇṇabhūmi*, Sās. 11; 49.
- haripada*, m., gold-foot, or yellow-leg, a deer, J. iii. 184<sup>19</sup>.
- harītaka* (ts.), m., yellow myrobalan, Vin. i. 201; 206; J. iv. 363<sup>7</sup>; J. A. i. 80<sup>12</sup>; Asl. 320 (text *harītaka*); -*kī*, f., the myrobalan tree, Vin. i. 30; M. iii. 127.
- karītakapaṇṇikā*, f., the business of florist and seedsman, Vin. ii. 267.
- hareṇukā* (ts.), f., pea, M. i. 245; J. v. 405<sup>25</sup>; J. A. v. 406<sup>15</sup>.
- hala* (ts.), n., a plough.
- Halaṅka*, n., name of a town, Sās. 72.
- halan̄* (hi + alam), enough of; *halan̄ dāni pakāsituṇ̄*? why should I preach? Vin. i. 5 = D. ii. 36 = M. i. 168 = S. i. 136.
- I. *halāhala* (ts.), m., a kind of deadly poison, J. iii. 103<sup>14</sup>; J. A. i. 271<sup>11</sup>; 273<sup>23</sup>; 380<sup>2</sup>; v. 465<sup>24</sup>; Mil. 256.
- II. *halāhala* (compare *halahala*), n., uproar, tumult, J. A. i. 47<sup>21</sup> and ff.; Mil. 122.
- Haliddavasana*, n., name of a hamlet among the Koliyas, S. v. 115.
- haliddā* (*haridrā*), f., turmeric, Vin. i. 201; J. A. v. 89<sup>13</sup>.
- Haliddirāgajātaka*, n., the 435th Jātaka, J. A. iii. 524 and ff.
- haliddī* (*haridrā*), f., turmeric, M. i. 127; A. iii. 230; 233.
- hava* (ts.), m., calling, challenge, Dāṭh. ii. 14.
- havana* (ts.), n., a sacrifice, Kacc. 322.
- have* (*ha vai*), indeed, certainly, D. ii. 168; S. i. 169; S. N. 120; 181; 323; 462; Dh. 104; 151; 177; 382; J. i. 31<sup>21</sup>; 365<sup>11</sup>.
- havya* (ts.), n., an oblation, offering, S. i. 169; S. N. 473 and f.; 490; p. 80.

*has*, to laugh, to be merry, *hasati* (pres.), B. i. 28 ; Mah. xxxv. 59 ; Dhp. A. 120 ; *hassati* (pres.), S. N. 829 ; *hasi* (aor.), J. A. ii. 103<sup>14</sup> : *hāseti* (caus.), to cause to laugh, to gladden, Mah. xxxii. 46 ; *hāsesi* (aor.), Vin. iii. 84 ; *hāsayamāna* (pres. part.), making merry, J. A. i. 163<sup>2</sup> ; 209<sup>13</sup> ; 210<sup>8</sup> ; *hāsayitrāna* (ger.), Mil. 1 ; *hāsāpeti* (caus.), J. A. vi. 311<sup>26</sup>.

*hasana* (ts.), n., laughter, Dhp. A. 160.

*hasamānaka*, laughing, merry, Mah. xxxv. 55.

*hasita* (= *hr̥ṣita*, Tr.), laughing, n., laughter, mirth, B. i. 28 ; Dhp. A. 120 ; Abh. S. 2 ; *hasita*, J. A. i. 62<sup>10</sup> (? read *hesita*).

*hasa* (*hāśya*), ridiculous, S. N. 328 ; n., laughter, mirth, D. i. 19 ; S. N. 926 ; Sum. i. 72 ; P. V. A. 226 ; Mil. 266 ; a joke, a jest, *hassā pi*, even in joke, M. i. 415 ; *hassena pi*, the same, J. A. v. 481<sup>27</sup> ; *hassavasena*, in jest, J. A. i. 439<sup>20</sup>.

I. *hā* (ts.), alas ! Ap. in Thig. A. 154.

II. *hā*, to leave, S. N. 1, etc. ; Dhp. 91 ; It. 73 ; J. i. 288<sup>14</sup> ; J. A. i. 312<sup>18</sup> ; to leave life, to give up, D. ii. 286 ; S. N. 589 ; J. v. 465<sup>7</sup> ; to leave behind, S. N. 809 ; 1121 ; Dhp. 29 ; to abandon, S. N. 506 ; Dhp. 88 ; It. 55 ; 78 ; *jahāti* (pres.), S. N. 1 ; Dhp. 91 ; *jahassu* (imper.), S. N. 1121 ; *hessāmi* (fut.), J. iv. 415<sup>19</sup> ; *hassāmi* (fut.), J. iv. 420<sup>20</sup> ; v. 465<sup>7</sup> ; *hāhasi* (fut. 2nd sing.), J. iii. 172<sup>26</sup> ; *jahissam* (fut.), Dhp. A. 95 ; *jahissāmi* (fut.), J. iv. 415<sup>19</sup> ; *jahissasi* (fut.), J. A. iii. 173<sup>4</sup> ; aor. *jahi*, J. v. 469<sup>15</sup> ; pl. °*imsu*, J. iv. 314<sup>16</sup> ; *hātuṃ* (inf.), Pgd. 4 ; *jahitvā* (inf.), J. A. i. 312<sup>18</sup> ; Dhp. A. 91 ; *hitvā* (ger.), D. ii. 286 ; S. N. 284 ; It. 55 ; *hitvāna* (ger.), D. ii. 286 ; S. N. 60 ; *jahitvā* (ger.), Dhp. A. 277 ; *jahetvā* (ger.), S. N. 500 ; *hāyati* (pres. pass.), is left behind, falls short, D. ii. 208 ; J. i. 181<sup>20</sup> ; decreases, decays, D. ii. 118 ; S. N. 817 ; P. P. 71 ; J. A. i. 279<sup>9</sup> ; *hāyetha*, *hāyeyya*, *hāyeyyūṃ* (opt. pass.), D. ii. 118 ; *hāyissati* (fut. pass.), D. ii. 113 ; *hīyati* (pres. pass.), Kacc. 257 ; *hīyyetha* (opt. pass.), might fall short, J. ii. 65<sup>3</sup> ; *hīyamāna* (pres. part. pass.), being lost, S. N. 944 ; *hātabba*

(fut. part. pass.), that ought to be abandoned; *hīna* (p.p.p.), falling short, low, inferior, D. i. 98; S. iv. 88; S. N. 799; J. A. ii. 6<sup>23</sup>; wanting, P.P. 35; base, vile, wretched, low, Vin. i. 10; D. i. 82; S. ii. 154; iii. 47; iv. 309; S. N. 903 and f.; Dh. S. 1025; Asl. 45; deprived of, S. N. 725; *hīnāya āvattati*, turns to the lower, gives up orders, returns to the world, Vin. i. 17; S. ii. 231; iv. 191; Ud. 21; *hīnāya vattati*, the same, J. A. i. 276<sup>10</sup>; *hīnāyāvatta*, who returns to the world, M. i. 462; S. ii. 50; iv. 103; J. A. i. 206<sup>23</sup>; *jahita* (p.p.p.), left, S. N. 231; J. A. i. 311<sup>2</sup>; *jahitaka*, the same, J. A. i. 310<sup>22</sup>; *hāpeti* (caus.), neglects, omits, A. iv. 25; Dh. 166; J. A. iv. 182<sup>2</sup>; *ahāpetvā*, without omitting anything, fully, A. ii. 77; Sum. i. 99; *attham hāpeti*, loses one's advantage, fails, S. N. 37; J. i. 251<sup>2</sup>; postpones, delays the performance of, J. A. iii. 448<sup>22</sup>; causes to reduce, beats down, J. A. i. 124<sup>23</sup>; ii. 31<sup>8</sup>; is lost, S. N. 90 (? read *hāyati*).

III. *hā*, to go; *hātabba* (fut. part. pass.), Nett. 7; 32 (comm. *gametabba*, *netabba*).

*hātaka* (ts.), n., gold, A. i. 215; Thig. 382; J. v. 90<sup>27</sup>.

*hātūna*, see *har*.

I. *hāp*, 10, see *hā* (II.) [*aggini*].

II. *hāp*, 10, *hapeti* (Sa. *hāvayati*), to keep up, to cultivate, J. iv. 221<sup>20</sup>; = v. 201<sup>21</sup> = vi. 565<sup>5</sup> (= *jalito*, *hāpito* [*aggi*], comm.); v. 195<sup>22</sup> (*hāpeti* = *jahabi*, comm.); cf. *hū*.

*hāna* (ts.), n., relinquishing, falling off; *-bhāgiya*, conducive to relinquishing (of perversity and ignorance), A. ii. 167; Nett. 77.

*hāni* (ts.), f., decrease, loss, S. ii. 206; 242; J. A. i. 338<sup>2</sup>; 346<sup>7</sup>; falling off, waste, Mah. xxxiii. 103.

*hāyana* (ts.), n., diminution, decay, D. i. 54; Sum. i. 165.

*hāyin*, abandoning, leaving behind, S. N. 755 = It. 62.

*hāra* (ts.), m., a pearl necklace, Dh. A. 94; denomination of the first sections of the *Netti Pakaraṇa*, Nett. 1 and ff.; 195.

*hāraka*, f. *hārikā*, carrying, M. i. 385; J. A. i. 134<sup>7</sup>; 479<sup>14</sup>; *sattha-h.*, an assassin, Vin. iii. 73.

- Hāraḡaja*, m., a class of gods, D. ii. 260.
- hārahārin*, f. -ī, tearing, rapid, A. iv. 137 (*rukkhanaḡaveluā-dīni haritabbāni harituḡ samattho*, comm.).
- hāri* (ts.), attracting, charming, S. iv. 316.
- hārika*, carrying, D. ii. 348; m., name of a Coraghātaka at Rāḡagaha, S. ii. 260; Vin. iii. 107.
- hāriḡika* (ts.), m., a deer-hunter.
- Hārita*, m. (1) A Mahābrahmā, D. ii. 261; Sum. i. 40; Mahābodhiv. 64. (2) Name of a young Brāhmana, J. iii. 498<sup>26</sup>; 501<sup>14</sup>; J. A. iii. 498<sup>17</sup> and ff. (3) Name of a Thera, the author of Thag. 29; 261-263.
- Hāritajātaka*, n., the 431st Jātaka, J. A. iii. 496 and ff.; 534<sup>27</sup>; v. 117<sup>26</sup>.
- hārin*, f. -nī, taking, carrying, J. A. i. 133<sup>21</sup>; robbing, J. i. 204<sup>3</sup>.
- hāriya*, carrying, Ap. in Thig. A. 200; V. V. l. 9; V. V. A. 212.
- hālidda* (*hāridra*), yellow, Kacc. 190.
- Hāliddikāni*, m., name of a householder in the Avanti country, S. iii. 13; iv. 115.
- hāva* (ts.), m., coquetry, dalliance.
- hāvaka*, m., one who performs a sacrifice, Kacc. 323.
- hās*, 10, see *has*.
- hāsa* (ts.), m., laughter, mirth, joy, Dh. p. 146; J. v. 112<sup>24</sup>; J. A. i. 33<sup>19</sup>; ii. 82<sup>16</sup>; -*dhamma*, m., merriment, sport-ing, Vin. iv. 112.
- hāsupaḡḡā*, of bright knowledge, wise, M. iii. 25; S. v. 376 and ff.; J. A. iv. 136<sup>24</sup>; -*tā*, f., wisdom, S. v. 412; A. i. 45, various reading *hāsa*-.
- hi* (ts.), for, because, indeed, surely, Vin. i. 13; D. i. 4; Dh. p. 5; S. N. 21, etc.; *hi* (in the verse), J. iv. 495<sup>6</sup>; *tena hi*, well then, Dh. p. A. 89, etc.; *h'etaḡ* = *hi etaḡ*, thus, *no h'etaḡ*, not so, D. i. 3, etc.; *hevaḡ* = *hi evaḡ*, so, etc.
- hiḡ*, v. *hiḡkāra*.
- hiḡs* (ts.), to hurt, injure, D. ii. 243; S. N. 515; Dh. p. 132; to kill, M. i. 39; Dh. p. 270; *hiḡsāpeti* (caus.), P. V. A. 123.
- hiḡsana* (ts.), n., striking, hurting, killing, Mah. xv. 28.



- hiṃsā* (ts.), f., injury, killing, J. i. 445<sup>30</sup>; *hiṃsa-mano*, wish to destroy, Dh. 390.
- hiṃsāpana*, n., injuring.
- hiṃsitar*, n., one who hurts, D. ii. 243.
- hikkā* (ts.), f., hiccough, Saddhammop. 279.
- hiṅkāra*, m., uttering the sound *hiṅ*, Smp. 337.
- hiṅgu*, n., the plant asafœtida, Vin. i. 201; V. V. A. 186.
- hiṅgulaka*, m., vermilion, V. V. A. 4; 168; *-likā*, f., the same, V. V. A. 324.
- Hiṅgulapabbata*, m., a mountain in the Himālaya, J. A. v. 415<sup>23</sup>.
- hiṅguli* (ts.), m., vermilion, Mah. xxvii. 18.
- hita* (ts.), useful, suitable, beneficial, friendly, P. P. 457 f.; Dh. 163; m., a friend, benefactor, Mah. iii. 37; n., benefit, blessing, good, Vin. i. 4; S. N. 233; A. i. 58; ii. 96 and ff.; 179; It. 78 and f.
- hitakara* (ts.), m., a benefactor, Mah. iv. 65; Kacc. 268.
- hitānukampin*, friendly and compassionate, D. i. 4; 227; S. N. 693; J. i. 241<sup>7</sup>; 244<sup>7</sup>.
- hitūpacāra* (*hita-upa-*), m., beneficial conduct, saving goodness, J. A. i. 172<sup>6</sup>.
- hitesin* (*hitaiṣin*), desiring another's welfare, well-wisher, M. ii. 238; S. iv. 359; v. 157; *-ta*, f., seeking another's welfare, Dh. S. 1056; Asl. 362.
- hitva*, see *hā* (II).
- hintala* (ts.), m., a kind of palm, *Phoenix paludosa*, Vin. i. 190.
- hima* (ts.), cold, frosty, Asl. 317; n., ice, snow, J. A. iii. 55<sup>16</sup>; *-pātasamaya*, m., the time when snow is falling, Vin. i. 31; M. i. 79; *-vāta*, m., the wind of the winter, J. A. i. 390<sup>21</sup>.
- Himagiri*, m., the Himālaya, Mil. 2.
- himavat* (ts.), snowy, J. v. 63<sup>13</sup>; m., the Himālaya mountain, the king of mountains; *Himava* (nom.), A. iii. 240; S. ii. 137; v. 164; J. vi. 204<sup>13</sup>; J. A. vi. 580<sup>5</sup>; *-vantaṃ* (acc.), M. iii. 166; 177; A. iii. 44; S. ii. 138; v. 63; J. i. 6<sup>23</sup>, etc.; J. A. i. 7<sup>4</sup>, etc.; Mahābodhiv. 2; *-vaṃ* (acc.), J. vi. 272<sup>4</sup>; *-vantena* (instr.), J. A. i. 140<sup>23</sup>;

- Sās. 13; *-vantā* (abl.), J. A. i. 304<sup>1</sup>; *-vantato* (abl.), P. V. 29; J. A. i. 140<sup>24</sup>; *-vato* (gen.), S. ii. 137; v. 148; 164; J. iv. 281<sup>3</sup> and ff.; J. A. v. 392<sup>18</sup>, etc.; *-vantassa* (gen.), S. N. 422; J. i. 6<sup>24</sup>, etc.; P. V. 63; *-vatī* (loc.), J. A. ii. 396<sup>16</sup>, etc.; P. V. A. 152; V. V. A. 104; Mahābodhiv. 113; Sās. 164; *-vante* (loc.) J. A. i. 6<sup>11</sup>, etc., P. V. A. 75; 153; Dīp. viii. 10; Sās. 68; *-vatañ* (gen. pl.), Mil. 242, in compounds *-vā-*, Thig. 692; Dīp. vi. 3; *-vanta-*, Vin. ii. 161; D. i. 92; P. V. A. 162, etc.
- Himavantapadesa*, m., the Himālaya region, S. i. 116; J. A. i. 280<sup>26</sup>; Dh. A. 153.
- Himavantapassa*, m., the slopes of the Himālaya, Vin. ii. 161; iii. 147; D. i. 92; S. i. 61; J. A. i. 218<sup>18</sup>, etc.
- Himavantavaṇṇanā*, f., part of the Vessantarajātaka, J. A. vi. 496 and ff.
- Himācala* (ts.), m. the Himālaya.
- hiyyo* (*hyas*), yesterday, Vin. i. 28; ii. 77; J. A. i. 70<sup>21</sup>; 237<sup>30</sup>; v. 461<sup>16</sup>; Dh. A. 227<sup>16</sup>; Mil. 9; cf. *hīyo*.
- hirañña* (*ṅya*), n., gold, Vin. i. 245; 276; S. N. 285; 307; 769; gold-piece, S. i. 89; J. A. i. 92<sup>22</sup>; often together with *suvaṇṇa*, Vin. i. 150; D. ii. 179; *hiraññasuvaṇṇaṇ*, gold and money, M. iii. 175; J. A. i. 341<sup>30</sup>; *hiraññolokanakaṇma*, n., valuation of the gold, J. A. ii. 272<sup>8</sup>.
- hiraññagabbha* (*ṅyagarbha*), m., a name of the god Brahmā.
- Hiraññavatī*, f. (1) A river, D. ii. 137. (2) A town, J. vi. 269<sup>4</sup>; J. A. vi. 270<sup>10; 11</sup>.
- hirika* (*hrika*), shame, in compound; *ahirika*, shameless, unscrupulous, A. ii. 219; P. P. 19; It. 27 (*ahirika*); *ahirika*, n., unconscientiousness, P. P. 19; *chinnahirika*, shameless, J. A. i. 258<sup>6</sup>.
- Hirijātaka*, n., the 363rd Jātaka, J. A. iii. 196 and f.
- hiriya* (*hrī*), to blush, to feel conscientious scruple, Dh. 6, 30; P. P. 20; 24; Mil. 171; cf. *harāya*.
- hiriya* (*hrī*), m. and n., shame, conscientiousness, V. V. A. 194.
- hirivera* (*hrī*<sup>o</sup>), n., a kind of Andropozon, Sum. i. 81.

*Hirisutta*, n., the third Sutta of the Cūlavagga of the Sutta Nipāta, S. N., p. 44 and f.

*hīri* (*hīri*), f. (1) Shame, bashfulness, loathing of sin, conscience, S. i. 33; S. N. 77; 253; 719; P. P. 71; J. i. 129<sup>21</sup>; J. A. i. 207<sup>17</sup>, Nett. 50; 82; explained, P. P. 23 and f.; opposed to *ottappa*, fear of sin, A. i. 51; It. 36; Nett. 39; the difference between the two explained, J. A. i. 129<sup>23</sup> and ff.; Asl. 124; *hiri-otappa*, n., shame and fear of sin, J. i. 129<sup>21</sup>; It. 36; Dh. A. 303; *hirottappa*, n., the same, M. i. 271; S. ii. 220; It. 34; J. A. i. 127<sup>19</sup>; 206<sup>27</sup>; 207<sup>14</sup>; Dh. A. 240; *hirikopīna*, n., a cloth to cover the pudenda, M. i. 10; *hirīnisedha*, restrained by conscience, S. i. 7; 168—S. N. 462; Dh. 143; *hiribala*, n., the power of conscientiousness, A. ii. 150; Dh. S. 30; 101; *hirīmat*, bashful, modest, conscientious, It. 97; P. P. 23; *hirīmat*, the same, S. ii. 207 and f.; iv. 243 and ff.; A. ii. 227; *hirimana*, modest in heart, conscientious, D. ii. 78; M. i. 43; S. ii. 159. (2) Name of one of the daughters of Indra, J. v. 393<sup>12</sup>; J. A. v. 392<sup>21</sup>, etc.

*hīrika*, various reading instead of *hirika*, which see.

*hīlād* (*hlād*), to be glad.

*hīlāda* (*hlāda*), m., pleasure.

*hīl* (*hl*) (1) only caus. *hīleti*, to be vexed, to grieve, S. i. 108; to vex, grieve, V. V. lxxxiv. 46; (10) to scorn, disdain, feel contempt for, D. ii. 275; S. N. 713; J. ii. 258<sup>20</sup>; *hīlita* looked down upon, Vin. iv. 6; Sum. i. 256; Mil. 227; 229.

*hīḷana*, n., scorning, disdain, Mil. 357.

*hīna*, see *hā* (II.).

*hīnaka* (ts.), wanting, deprived.

*hīnajacca* (*-jātya*), low-caste, low-born, J. A. ii. 5<sup>23</sup>; iii. 452<sup>10</sup>; used of a Brāhmaṇ, J. A. v. 257<sup>31</sup>.

*hīnavāda*, m., who has lost his disputes, S. N. 827.

*hīnādhimutta* (*°kta*), having low inclinations, P. P. 26; *-ika*, the same, S. ii. 157; It. 70.

*Hīyaḡalla*, n., name of a place, Mahābodhiv. 136.

*hīyati*, see *hā* (II.).

*hīyattanna* (*hyastana*), belonging to yesterday; -*nī*, f., the imperfect, Kacc. 229.

*hīyo* (*hyas*), yesterday, Kacc. 229; see *hiyyo*.

*hīra* (ts.), m., a necklace, V. V. A. 176; a small piece, splinter, J. A. iv. 30<sup>14</sup>; *hīrahīraṃ kar*, to cut to pieces, to chop up, Dh. A. 176; J. A. i. 9<sup>1</sup>.

*hu* (ts.), to sacrifice; *jūhati* (pres.), S. N., p. 79; Payoga-siddhi, II. 72, Thag. 343; *jūhati*, *jūhato* (pres. part. gen. sing.), S. N. 428; *jūhitrā* (ger.), S. N., p. 79; *jūhoti*, *jūhvati*, Kacc. III. 7; fut. *jūhissāmi*, S. i. 166<sup>20</sup> (*aggīṃ*); aor. *jūhim*, Thag. 341; *huta* (p.p.p.), Vin. i. 36 = J. i. 83<sup>18</sup>; D. i. 55; Sum. i. 165; P. P. 21; Dh. S. 1215; *hutavat* (perf. part. act.), one who has sacrificed, Kacc. 281; caus. *hāpeti*, v. II. *hāp*.

*huṃ*, the sound *huṃ*, V. V. A. 77.

*hukku*, the sound uttered by a jackal, J. A. iii. 113<sup>22</sup>.

*hukkāra*, m., uttering the sound *huṃ*, roaring.

*hutāvaha* (ts.), m., fire.

*hutāvin*, who has sacrificed, Kacc. 281.

*hutāsana* (<sup>o</sup>*śana*), m., fire, Dāṭh. ii. 43; Tel. 23.

*hutta* (*hotra*), n., sacrifice, V. v. *aggī-hūta*.

*hupeyya*, it may be, Vin. i. 8 = *hweyya*, M. i. 171; see *bhū*.

*huraṃ*, there, in the other world, in another existence, prp. w. acc., on the other side of — *i.e.*, before, S. N. 1084; usually in the connexion *idha vā huraṃ vā*, in this world or the other, S. i. 12; Dh. p. 20; S. N. 224 = J. A. i. 96<sup>24</sup>, etc.; *hurāhuraṃ*, from existence to existence, Dh. p. 334; Dh. A. 409; Morris (J. P. T. S., 1884, p. 105) compares Marāthī *hur<sup>a</sup>hur*, regretting, uneasy, hankering, and translates 'eagerly, hankeringly.'

*husā* (*snuṣā*), f., a daughter-in-law.

*huhukājātika*, m., a *huhukā* Brāhmaṇ, a Brāhmaṇ uttering and putting confidence in the sound *huṃ*, Vin. i. 2; Ud. 3; *nihuhukā* who does not confide in the sound *huṃ*, Vin. i. 3; see J. P. T. S., 1897-1901, p. 42.

*hūti* (ts.), f., calling, challenging, S. i. 208.

- he* (ts.), a vocative particle, eh, he, M. i. 125.
- heṭṭhato* (from following), below, from below, Dh. S. 1282; 1284; Mah. v. 64.
- heṭṭhā* (*adhaṣṭā*), down, below, Vin. i. 15; D. i. 198; It. 114; J. A. i. 71<sup>2</sup>; prp. w. gen. (abl.) or compound; under, J. A. i. 176<sup>7</sup>; ii. 103<sup>1</sup>; lower in the manuscript —i.e., before, above, J. A. i. 197<sup>15</sup>; 206<sup>18</sup>; 350<sup>9</sup>, etc.; lower, farther on, J. A. i. 235<sup>24</sup>.
- heṭṭhānāsikasota*, n., the lower nostril, J. A. i. 164<sup>11</sup>.
- heṭṭhābhāga*, m., the lower part, the part below, J. A. i. 209<sup>1</sup>; 484<sup>23</sup>; Dh. A. 78.
- heṭṭhābhūmi*, f., ground floor, Dh. A. 250.
- heṭṭhāmagattaya* (*-mārgatraya*), n., the three lowest paths (*sotāpanna*, *sakidāgāmin*, *anāgāmin*), Dh. A. 421.
- heṭṭhāmañca*, m., a platform outside a house under the eaves, a sty, J. iv. 365<sup>4</sup>; J. A. i. 197<sup>12</sup>; ii. 419<sup>25</sup>.
- heṭṭhāvāta*, n., the wind below, blowing down from, J. A. i. 481<sup>14</sup>.
- heṭṭhāsana*, n., a lower seat, J. A. i. 176<sup>9</sup>.
- heṭṭhāsīsaka* (*-śīṣa*), head downwards, J. A. iii. 13<sup>19</sup>.
- heṭṭhima*, lower, lowest, Vin. iv. 168; Dh. S. 1016; Saddhammop. 238; 240; 256; *-koti*, the lower end, Dh. A. 261; *-tala*, the lowest level, J. A. i. 202<sup>13</sup>; *-sākhā*, the lowest branch, Dh. A. 157; *-gāthā*, preceding stanza, Dh. A. 369.
- heṭṭhimantena*, at least.
- heṭṭh* (ts.), 10, to harass, worry, injure, J. iv. 446<sup>20</sup>; 471<sup>2</sup>; *ahēṭṭhayān* (pres. part.), Dh. 49; S. i. 21; *ahēṭṭhayāna* (pres. part. med.), S. i. 7; iv. 179; *heṭṭhayita* (p.p.p.), J. iv. 447<sup>2</sup>.
- heṭṭhaka*, m., one who harasses, a robber, J. iv. 495<sup>13</sup>; J. A. iv. 498<sup>22</sup>.
- heṭṭhanā*, f., harassing, D. ii. 243; C. 82.
- hetān* = *hi etān*, It. 76, etc., see *hi*.
- heti* (ts.), f., a weapon.
- hetu* (ts.), m. (1) Cause, reason, S. i. 134; Dh. S. 595; 1053; often together with *paccaya*, S. iii. 69-71; D. i. 53; ii. 107; M. i. 407; the difference between the two

- explained, Nett. 78 and ff.; Asl. 303. More particularly in Abhidhamma, the six *mūlāni* or bases of good and bad karma—viz., *lobha*, *dosa*, *moha*, and their opposites, Dh. S. 1053 f., Paṭṭh. p. 1. Four kinds of *hetu* are distinguished in Asl. 303. *hetu* (abl.), on account of, by means of, for the sake of, D. i. 14; M. ii. 187; A. i. 189; S. N. 775; 1131; Dh. 84; J. i. 365<sup>15</sup>; J. A. i. 238<sup>18</sup>. (2) Suitability to the attainment of Arahatsip, one of the eight conditions precedent to becoming a Buddha, B. ii. 59 = J. i. 14<sup>16</sup>; 44<sup>20</sup>; J. i. 45<sup>8</sup>; J. A. i. 14<sup>23</sup> ff. (3) logic, Mil. 3.
- hetuka*, at the end of a compound, causing, caused by, Mah. i. 45; *pahātabbahetuka*, the causes of which are to be put away, Dh. S. 1009.
- hetuja*, rising from a cause.
- hetuppabhava* (°*prabhava*), rising from a cause, conditioned, Vin. i. 40, etc.
- hetumat*, having a cause.
- hetuye*, to become, B. ii. 10 = J. i. 4<sup>1</sup>; see *bhū*.
- Hetuvāda*, m., name of a sect, K. V. A. 153 and ff.; *ahetuvāda*, name of a sect, S. iii. 73.
- hetuso* (°*śas*), *vipākaṇ* = *pajānāti*, to know a result by way of its cause, S. v. 304.
- hema* (*hema*n), n., gold, D. ii. 187.
- Hemaka*, m., name of one of Bāvarī's disciples, S. N. 1007; 1084; 1124.
- hemanta* (ts.), m., the winter, J. A. i. 86<sup>28</sup>; Mil. 274.
- hemantika*, destined for the winter, wintry, Vin. i. 15; 31; M. i. 79.
- Hemamalā*, f., name of a princess, Sās. 28.
- Hemamālaka*, n., a Dagoba at Anurādhapara, Mah. xv. 167, etc.
- hemavaṇṇa* (°*rṇa*), of golden colour, D. ii. 134; Thig. 333; Thig. A. 235; Asl. 317.
- Hemavata*, m. (1) Name of a *yakkha*, S. N. 154. (2) A sect, Mah. v. 9; Mahābodhiv. 97.
- hemavataka*, m., belonging to, living in the Himālaya, J. A. i. 506<sup>10</sup>; 16; iv. 437<sup>20</sup>; name of a sect = Hemavata, K. V. A. 5; *-tika*, the same, Dīp. v. 54.

*Hemavatasutta*, n., the 9th Sutta of the Uragavagga of the Sutta Nipāta, S. N. 27 and ff.

*Hemavatā*, f., name of a river in the Himālaya, J. iv. 438<sup>20</sup>.

*Hemā*, f., name of a Bhikkhuni, Dip. xv. 78 ; xviii. 11.

*Hemāsā*, f., name of a Bhikkhuni, Dip. xviii. 24.

*heyya* (*hēya*), to be abandoned, Kacc. 275 ; see *hā* (II.).

*heraññika*, m., a treasurer, J. A. i. 369<sup>14</sup> ; iii. 193<sup>26</sup> and f. ; Sum. i. 315 ; Mil. 331.

*Heraññikāni*, m., name of a Thera, the author of Thag. 145-146.

*helā* (ts.), f., a sport, dalliance.

*hera* (*hi-eva*), quite, just, exactly, Dh. 47 ; Dh. A. 233 ; 403.

*herañ*, see *hi*.

*hes* (*hreṣ*) (1) to neigh, J. A. i. 51<sup>13</sup> ; 62<sup>10</sup> (text *has*) ; *hesita*, n., neighing, xxiii. 72.

*hesā* (*hreṣā*), f., neighing, Dāṭh. v. 56.

*hessati*, (1) fut., from *bhū* ; (2) fut., from *hā* (II.).

*hehiti*, fut. 3rd sing., from *bhū*, B. ii. 10 = A. i. 4<sup>1</sup>.

*hotabba* (*bhavitavya*), that ought to be, see *bhū*.

*hoti*, see *bhū*.

*homa* (ts.), m. and n., oblation, D. i. 9 ; Kacc. 314.

*horāpātaka* (ts.), m., an astrologer, Mah. xxxv. 71.

## VIII

# NOTES BY HARINĀTH DE, M.A.

### I. PĀṆINI AND BUDDHAGHOSA.

IN the VISUDDHIMAGGO (p. 423 of the Burmese edition, '*Indriyasaccaniddeso*') we read :

'Ko pana nesam indriyattho namāti, Indalingattho indriyattho. Indadēsitattho indriyattho. Indadiṭṭhattho indriyattho. Indasiṭṭhattho indriyattho. Indajuṭṭhattho indriyattho. So sabbo'pi idha yathāyogaṃ yujjati. Bhagavā hi sammāsambuddho paramissariyabhavato indo. Kusalākusalaṃ ca kammam. Kammesu kassaci issariyābhavato. Tenevattha kammasanjanitāni tāva indriyāni kusalākusalakammaṃ ullingenti. Tena ca siṭṭhanīti indalingatṭhena indasiṭṭatṭhena ca indriyani. Sabbānevapaneṭāni Bhagavatā yathābhū tato pakāsitāni ahhisambuddhāni cā'ti indadesitatṭhena indadiṭṭhatṭhena ca indriyāni. Teneva Bhagavatā munindena kānici gocarasevanāya kānici bhavarāsevanāya sevītānīti indayutṭhatṭhenāpi indriyāni.'

Buddhaghosa goes on to add :

'Api ca āhipaccasankhātena issariyatṭhenāpi ētāni indriyāni. Cakkhuviññāṇādippavaṭṭiyamhi cakkhādīnaṃ siddhaṃ āhipaccaṃ. Tasmīṃ tikkhetikkhattā mande mandattāti. Ayam tāv' ettha atthato vinicchayo.'

These explanations of *indriya* are evidently a reminiscence of Pāṇini, v. 2, 93.

'Indriyam indralingam indradṛṣṭam indrasrṣṭan indrajṣṭam indradattam iti va,' which sutra is thus translated by Böhrling: "Indriya" bedeutet "Indra's Glied" "Von Indra gesehen" "Von Indra geschaffen" "Von Indra erwünscht" oder "Von Indra gesehen."



This shows conclusively that Pāṇiṇi the grammarian lived before Buddhaghosa, and that those who, like Professor Pischel, maintain that he lived in the sixth or seventh century A.D. are wrong.

The first historical mention of Pāṇiṇi, I think, occurred in a copper-plate grant of the seventh century A.D., which was edited, I think, by my distinguished countryman, Professor Ram Krishna Gopal Bhandarkar in the first volume of the *Indian Antiquary*.

## II. A NOTE ON THE WORD 'LANKĀRO.'

In the *Silānisaṃsa jātika* (Fausböll, ii. 112) occurs the phrase, 'sovaṇṇamayo laṅkāro.'

In Vol. II. of the Cambridge University Press translation of the *Jātakas*, Mr. Rouse, the translator, omits the phrase altogether, and adds the following note :

'*Lakāro* or *lankaro* : I do not know what the word means. Professor Cowell suggests "anchor," the modern Persian for which is *langar* (لنگر).'

With all respect to the memory of my dear and revered teacher, Professor Cowell, at whose feet I learnt the elements of the Pali language, I venture to suggest that the word means 'a sail.' My authority for this signification is a passage from Buddhaghosa's *Visuddhimagga* (p. 110 of the Burmese edition *Pāṭharikasīṇaniddeso*) :

'Yathā ca accheke niyāmako balavavāte *lankāvaṃ* pūrento nāvam videsam pakkhandāpeti. Aparo accheke mandavāte *lankāvaṃ* oropento nāvam tattheva ṭhapeti. Cheko pana mandavāte *lankāvaṃ* puretva balavavāte adḍhalankāram pūretva sotthina icchitaṭṭhānam pāpuṇāti.'

## III. A NOTE ON A PASSAGE IN PRAJÑĀKARAMATI'S COMMENTARY ON S'ĀNTIDEVA'S BODHICARY-ĀVATĀRA.

(1-4. 'Kṣhaṇa-sampad iyam sudurlabhā pratilabdhā purushārthasādhani,' etc.)

Prajñākaramati's commentary on the passage referred to above runs as follows :

‘Ashṭākṣhāna-vinirmuktasya kṣhaṇasya sampattiḥ sama-gratā. Iyam sudurlabhā. Sushṭu duḥkkena labhyat’ iti kathañcit prāpyā.

‘Mahārṇava-yuga-cchidra-kurma-grivārpaṇopamā.’

On this last simile Professor Louis de la Vallée Poussin cites Kern’s *Saddharmapūṇḍarīka* (p. 423) :

‘As the entering of the tortoise’s neck into the hole of the yoke *formed* by the great ocean,’ and the note thereof, ‘I am as unable to elucidate this comparison as Burnouf was . . .’—‘It is as unlikely to happen as if a tortoise should put its neck into a hole opening every yuga in the world’s ocean.’

This simile is thrice referred to in Pali books. For instance, we read in the *Therīgāthā* 500 (No. 73. ‘The Gāthās of Sumedhā’) :

‘Sara kāṇakacchapam pubbe samudde aparato ca yugacchidam.

Siram tassa ca patimukkam manussalābhamhi opammaṃ.’

Again, compare Buddhaghosa’s *Atthasālini* (Dr. E. Muller’s edition, p. 60, § 191) :

‘Yo pan’ esa aṭṭhahi akkhaṇehi parivajjito (correct Muller’s “parivattito”) navamo khaṇo patirupadesavāsā-diko ca catucakkasankhāto okāsaṭṭhena khaṇo vutto so manussatta-buddhuppāda-saddhammaṭṭhi-ādikaṃ (correct Muller’s “Sammādiṭṭhiādikaṃ”) khaṇasamaggiṃ vinā natthi. Manussattādinañ ca kāṇakacchapopamādihi (correct Muller’s “Kacchopamādihi”) dullabhabhavo iti khaṇassa dullabhataṭṭa sutṭhutam khaṇāyattam lokuttaradhammānaṃ upakārabhūtaṃ kusalaṃ dullabhavaṃ eva. Evam etesu khaṇasankhāto samayo kusaluppattiyā dullabhābhāvaṃ dipeti.’

The above passage throws considerable light on the extract quoted from the commentary on Bodhicaryāvatāra. The original passage in which the comparison first occurs is to be found in the Bālopaṇḍitasuttaṃ in Majjhima Nikāya (No. 129, p. 169 of vol. iii. of Mr. Chalmers’s edition, = S. v. 455) :

'Soyyathāpi puriso, bhikkhave, ekacchigalaṃ yugaṃ samudde pakkhipeyya, tam enam puratthimo vāto pacchimensa saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya dakkhiṇo vāto uttarena saṃhareyya; tatr' assa kāṇo kacchapo; so vassasatassa accayena sakiṃ ummujjeya.—Tam kiṃ maññatha, bhikkhave? Api nu so kāṇo kacchapo amukasmiṃ ekacchigale yuge gīvaṃ paveseyyāti?' 'Yadi nūna, bhante, kadāci karhaci dīghassa addhuno accayenāti.'

'Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amukasmiṃ ekacchiggale yuge gīvaṃ paveseyya, tato dullabhatarāhaṃ, bhikkhave, manusattaṃ vadāmi sakiṃ vinipātageṭṭena bālena.'

## COLLATION OF THE SIAMESE EDITION OF THE ITI-VUTTAKA

JUSTIN HARTLEY MOORE, A.M.

IN working upon a translation of the Iti-vuttaka, a text which has been admirably edited by Professor Windisch in the Pāli Text Society publications, 1890, I have found it especially serviceable and interesting to make a thorough comparison of Windisch's edition with a copy of the King of Siam's text. I have had access to the latter in the elaborate edition of the Buddhist 'Tipiṭaka' in thirty-nine volumes, which was presented to Columbia University, among several other American institutions of learning, through the munificence of this enlightened Oriental ruler. A careful list of the titles included in the Siamese edition was prepared by Professor C. R. Lanman, of Harvard University, and published in the 'Journal of the American Oriental Society,' Proceedings, April, 1895, p. cxxlv. As shown by this list, the 'Iti-vuttaka' forms part of vol. xxv. in the series, pp. 185-261. The Siamese alphabet is the script used throughout the edition, and it may be that the employment of this unfamiliar alphabet has prevented the volumes from being more generally studied by Western scholars, than would have been the case had a Roman transliteration been used. On this account, therefore, the following collation of a small part of the set may be found serviceable, and may indicate how closely this Siamese edition agrees in its readings with other texts already published in Europe, and also in what respect it differs from the Windisch text.

In regard to the abbreviations employed, the symbol S. refers to the King of Siam's edition. The large numerals refer to the 112 divisions of the Pāli text, as marked in Windisch's edition, the small numerals to the lines of the prose passages in these 112 divisions, while the letters *a, b, c*, etc., have reference to the lines of the poetical selections. Where, in a few instances, these latter contain more than twenty-six lines, the twenty-seventh line is numbered a<sup>1</sup>, the twenty-eighth b<sup>1</sup>, etc.

In the following list I have made comparison only between the two editions in question, and have not deemed it necessary to make a detailed comparison with the manuscript readings cited by Windisch in his footnotes. The two editions are identical in all respects, therefore, with the exception of the following citations :

5 <sup>a</sup>	makkhitāse	23 <sup>7</sup>	samadhiggayha
7 <sup>d</sup>	sabbaṃ dukkhaṃ	24 <sup>m</sup>	ariyañcatthaṅgikaṃ
8 <sup>e</sup>	pahantvāna	26 <sup>i</sup>	datvāna
8 <sup>z</sup>	°abhibhuno	26 <sup>m</sup>	te ca saggagatā
8 <sup>b</sup>	sabbaṃ dukkhaṃ	27 <sup>3, 10</sup>	puññakiriyāvat°
14 <sup>b</sup>	yenevaṃ	27 <sup>7</sup>	candappabhāya kalam
14 <sup>d</sup>	āvutū	27 <sup>8</sup>	yeva tāni
14 <sup>e</sup>	pahantvāna	27 <sup>8, 9, 12</sup>	virocate
15 <sup>e</sup>	etamādinavaṃ	27 <sup>14</sup>	sarada samaye viddhe vigata°
15 <sup>f</sup>	taṇhaṃ duk°	27 <sup>14</sup>	°āhake deve ādicco
16 <sup>1</sup>	uttamarahatā	27 <sup>15</sup>	sabbaṃ ākāsaṃ tamaga- taṃ
16 <sup>4</sup>	karitvāna aññaṃ	27 <sup>16</sup>	abhihacca
16 <sup>5</sup>	bahukāraṃ	27 <sup>16, 20, 22, 26</sup>	virocate
16 <sup>c</sup>	bahukāro	27 <sup>18, 23</sup>	°kiriyāvat°
17 <sup>4</sup>	karitvāna aññaṃ	27 <sup>a</sup>	omit ca
17 <sup>e</sup>	mittānavacanaṃ	27 <sup>c</sup>	tanū
20 <sup>e</sup>	etamatthaṃ byā°	27 <sup>e</sup>	insert tatiyavaggo tatiyo
22 <sup>3</sup>	punarāgamāsinaṃ	27 <sup>i</sup>	insert tass(uddānaṃ)
22 <sup>16</sup>	°viriyappatto	27 <sup>end</sup>	omit dve dhamme anuk- kaṭi
22 <sup>b</sup>	sukhund°		
22 <sup>z</sup>	abyāpajjaṃ		
23 <sup>3</sup>	samadhiggayha		

28 <sup>1</sup>	<i>insert</i> Itivuttake Duk- kanipātassa Paṭha- mavaggo	49 <sup>8</sup>	<i>omit</i> kho
28 <sup>c</sup>	<i>insert</i> kho <i>after</i> imehi	49 <sup>11</sup>	ayaṃ attā
28 <sup>d</sup>	aguttāni ca	49 <sup>13</sup>	yāthāvan-ti
30 <sup>4</sup>	katapāpo kataluddho	49 <sup>18</sup>	<i>insert</i> ca <i>after</i> cakkhu- manto
30 <sup>d</sup>	dosasañhitam	49 <sup>e</sup>	sace bhūtam pariñño so
30 <sup>e</sup>	kusalakammaṃ	49 <sup>j</sup>	<i>insert</i> dutiyavaggo dutiyo
34 <sup>a</sup>	anotappi	49 <sup>k</sup>	<i>omit</i> dukanipātam niṭṭhi- tam
34 <sup>d</sup>	ahiriko	49 <sup>v</sup>	<i>insert</i> dukkanipāto niṭ- ṭhito
34 <sup>i</sup>	saññojanam	49 <sup>w</sup>	<i>insert</i> Itivuttako Tikani- pātassa paṭhamavaggo
35 <sup>4</sup>	<i>insert</i> na <i>before</i> iti	53 <sup>10</sup>	acchecchi
35 <sup>5, 6</sup>	saṃvaratthañceva	53 <sup>a</sup>	addakkhī
35 <sup>6</sup>	°thañcā-ti	55 <sup>c</sup>	iti saccaparāmāso
35 <sup>c</sup>	adesayi	58 <sup>i</sup>	te ve
35 <sup>f</sup>	mahesibhi	58 <sup>i</sup>	pāragatā
37 <sup>4</sup>	kayāyā-ti	59 <sup>6, 7</sup>	paññākkh°
38 <sup>4</sup>	vitakko viveko ca	59 <sup>a</sup>	sīlasamā°
38 <sup>4</sup>	abyāpajjh°	62 <sup>i</sup>	sace indri°
38 <sup>b</sup>	dve vitakkā	63 <sup>g</sup>	mānasā
38 <sup>i</sup>	mārajaham	63 <sup>l</sup>	saṃkhyam
38 <sup>n</sup>	janatam mapetasoko	66 <sup>c</sup>	sucim socey°
39 <sup>6</sup>	<i>insert</i> pi <i>after</i> ayam	67 <sup>c</sup>	muniṃ mocey°
39 <sup>f</sup>	tattha pāpaṃ vir°	67 <sup>d</sup>	ninhāta°
40 <sup>f</sup>	ahiriko	67 <sup>5, 8</sup>	saviciṃ
41 <sup>k</sup>	pihanti hāsapaññānam	69 <sup>9</sup>	pāragato
43 <sup>d</sup>	roganiddham	70 <sup>d</sup>	<i>omit</i> idha
43 <sup>f</sup>	tādabhinanditum	72 <sup>b</sup>	atikamma
44 <sup>10</sup>	paṭisamvedayati	72 <sup>c</sup>	sabbasaṃkhāra°
44 <sup>13</sup>	dhātu	73 <sup>j</sup>	nirūpadhi
44 <sup>a</sup>	dve imā	74 <sup>21</sup>	putto ca nesam
44 <sup>i</sup>	°sārādhigamakkhaye	74 <sup>f</sup>	ye ca bhavanti
46 <sup>d</sup>	mārañjaham	75 <sup>6, 12, 17</sup>	°kapanaddhika°
47 <sup>5</sup>	viharato satimato sam- pajānassa	75 <sup>8</sup>	mālāgandham
48 <sup>2, 6</sup>	āpāyikā	75 <sup>8</sup>	seyyāvasatham
48 <sup>3, 7</sup>	idampahāya	75 <sup>14</sup>	°vasatham pa°
48 <sup>h</sup>	nirayam te	75 <sup>d</sup>	annapān°
49 <sup>7</sup>	na sampasīdati		

75 <sup>a</sup>	sandanto ca vārinā	86 <sup>f</sup>	uda vāsayam
76 <sup>a1</sup>	pattapūtassova	87 <sup>a, 19</sup>	bij°
76 <sup>b1</sup>	sampātam	87 <sup>25</sup>	paññābuddhikā
77 <sup>b</sup>	viññāññañca pabhāp- gunam	87 <sup>d</sup>	samūsaḥatam
77 <sup>d</sup>	ajjagā	88 <sup>g, e1</sup>	andhatamam
78 <sup>2</sup>	dhātuso va	88 <sup>k, w</sup>	pahiyyate tamhā
78 <sup>10</sup>	satteli samsandimsu samimsu	89	omit the formulas vuttam hetam, etc., and Etam attham, etc.
78 <sup>16</sup>	omit pi	89 <sup>8</sup>	uttarim kar°
78 <sup>17</sup>	omit satteli saddhim	89 <sup>9, 11</sup>	omit nerayiko
79 <sup>f</sup>	tatiyavaggo tatiyo	89 <sup>c</sup>	tadiminā
79	(uddān) <sup>a</sup> tassuddānam	89	(uddān) <sup>a</sup> catutthavaggo catuttho
79	(uddān) <sup>o</sup> te dasa. omit ti	89	(uddān) <sup>o</sup> Itivuttako Tika- nipātassa pañcama- vaggo
79	(uddānam) <sup>f</sup> insert Itiv- uttako Tikanipā- tassa Catutthavaggo	90 <sup>3</sup>	apādā
80 <sup>o</sup>	yodha putte	90 <sup>1</sup>	dvipādā
80 <sup>b</sup>	saṃgahāni	90 <sup>6</sup>	omit yad-idaṃ
81 <sup>a</sup>	sakkāriya°	90 <sup>11</sup>	°nimmadano
82 <sup>16</sup>	omit anāsavaṃ	90 <sup>11</sup>	vaṭṭu°
83 <sup>2</sup>	pañcassa	90 <sup>14</sup>	S. inserts after 'hoti' the following passage: yāvata bhikkhave saṃ- khatā dhammā ariyo atṭhanātiko maggo tesam attamakkhā- yate. Seyyathidaṃ? Sammādiṭṭhi sammā- saṃkappo sammāvācā s a m m ā k a m m a n t o sammā ājivo, sammā- vāyāmo sammāsati sammāsamādhi. Yo bhikkhave ariyamag- gadhamme pasannā agge te pasannā, agge
83 <sup>b</sup>	sahabyatam		
83 <sup>k</sup>	asaṃhirā		
83 <sup>x</sup>	nivesaya		
84 <sup>1</sup>	insert bhikkhave after tayo-me		
84 <sup>13, 22</sup>	tass-eva satthuno sāvako		
84 <sup>3, 17, 25</sup>	°byañj°		
84 <sup>c</sup>	sekkho		
84 <sup>g</sup>	apāpuranti		
84 <sup>b</sup>	pamocanti		
85 <sup>o</sup>	supatiṭṭhitāya		
86 <sup>2</sup>	quotation marks are in- serted before dham- mānu°		
86 <sup>4</sup>	°māno pana		

	kho pana pasannā-	97 <sup>9</sup>	sattataṃ sabodhi <sup>o</sup>
	naṃ aggo vipāko hoti	97 <sup>15</sup>	abhiññā
90 <sup>17</sup>	S. omits esa bhagavato	97 <sup>i</sup>	jānāti
	sāvakaṃṅgho āhu-	97 <sup>p</sup>	sabbapah <sup>o</sup>
	neyyo pāhuneyyo	99	S. omits the usual
	dakkhiṇeyyo añjali-		formulas before and
	karaṇīyo anuttaraṃ		after the prose passage
	puññakkhettaṃ lok-	94 <sup>4</sup>	omit Kathañcāhaṃ bhik-
	assa		khave . . . lapitalā-
91 <sup>5</sup>	inattā		panamattena
91 <sup>5</sup>	bhayattā	99 <sup>7</sup>	S. inserts an interroga-
91 <sup>5</sup>	omit na before ājivikā		tion mark after seyya-
91 <sup>6</sup>	jarāmar <sup>o</sup>		thīdaṃ
91 <sup>8</sup>	dukkhotiṇṇā	99 <sup>9</sup>	omit timsam-pi jātiyo
91 <sup>11</sup>	omit so ca	99 <sup>25</sup>	S. contains the words
91 <sup>d</sup>	vi nassati		vacīduccaritena sam-
91 <sup>e</sup>	seyyaso		annāgatā, which Win-
91 <sup>i</sup>	S. has the formula Etam		disch says 'are inten-
	atthaṃ, etc.		tionally omitted in all
92 <sup>2</sup>	piṭṭhito piṭṭhito		MSS.'
92 <sup>3, 10</sup>	abhijjhālu	99 <sup>a-d</sup>	This gāthā is not in S.
92 <sup>8</sup>	maṃ na passati		Windisch says it is a
92 <sup>j</sup>	vūpasammati		later addition
93 <sup>e</sup>	omit pana	99 <sup>g</sup>	pattā
93 <sup>a</sup>	dosaggi	99 <sup>u</sup>	pañcamavaggo pañcamo
93 <sup>s</sup>	mohaggi	99 <sup>t</sup>	tikkaniṇṇā
93 <sup>u</sup>	°petvāna	99 <sup>u</sup>	inserts Itivuttako Catu-
93 <sup>x</sup>	ajjhagum		kanipātassa pañca-
93 <sup>z</sup>	paṇḍito		mavaggo
94 <sup>3</sup>	omit hoti	100 <sup>3</sup>	°dharo
95 <sup>3</sup>	nimmitasavavattino	100 <sup>b</sup>	sabbasattānukampi
95 <sup>f</sup>	paṇḍitā	101 <sup>7</sup>	pūtimuttam
95 <sup>l</sup>	ajjhagum	101 <sup>10</sup>	insert anavajjena ca
96 <sup>2</sup>	āgantvā		after sulabhena ca
96 <sup>5</sup>	°samyutto araham	101 <sup>i</sup>	adhiggahitā
96 <sup>5</sup>	anāgantvā	102 <sup>10</sup>	insert evam after jānato
96 <sup>d</sup>	°gāminanti	102 <sup>f</sup>	vimuttiñānaṃ
96 <sup>k</sup>	pāragatā	103 <sup>l</sup>	ye keci



103 <sup>o</sup> na me te	109 <sup>19</sup> patisotaṃ-ti
104 <sup>1</sup> bhikkhū	109 <sup>b</sup> āyatim
104 <sup>7</sup> bahukāraṃ	110 <sup>3</sup> 9, 14, 20, 41 <i>omit bhikkhave</i>
104 <sup>10</sup> anussatim-pahaṃ	110 <sup>4</sup> byant <sup>o</sup>
104 <sup>24</sup> , f pabhaṃkarā	110 <sup>20</sup> bhikkhave bhikkhuno
104 <sup>17</sup> pannākkhandho	110 <sup>25</sup> , 31, 36, 42 na adhivāseti
104 <sup>a</sup> pamojja <sup>o</sup>	110 <sup>25</sup> byantikaroti
105 <sup>4</sup> <i>omit bhikkhave</i>	110 <sup>i</sup> vā yadi vā tiṭṭhaṃ
105 <sup>b</sup> °addhāna	111 <sup>1</sup> <i>insert hotha in place of</i>
106 <sup>6</sup> sāhuneyyāni	viharatha
106 <sup>12</sup> bahukārā	111 <sup>2</sup> paṭimokkhasam <sup>o</sup>
106 <sup>14</sup> <i>omit lokassa</i>	111 <sup>3</sup> bhayadassavino
106 <sup>1</sup> paṇḍitā	111 <sup>2</sup> °pātimokkhā
107 <sup>1</sup> , 4 bahukārā	111 <sup>4</sup> <i>insert bhavataṃ in place</i>
107 <sup>6</sup> saby <sup>o</sup>	<i>of viharathaṃ</i>
108 <sup>4</sup> <i>omit bhikkhave bhik-</i>	111 <sup>7</sup> aṇumat <sup>o</sup>
khū	111 <sup>9</sup> kimassa
108 <sup>5</sup> , 10 vuḍḍhim	111 <sup>9</sup> uttarim
108 <sup>9</sup> <i>insert imasmiṃca to</i>	111 <sup>13</sup> āradhāviriyaṃ hoti
<i>after dhamma-</i>	111 <sup>14</sup> , 21, 23, 36 appamuttā
<i>vinayā</i>	111 <sup>33</sup> byāpādo
108 <sup>0</sup> <i>omit te . . . imasmiṃ</i>	111 <sup>5</sup> ca dhammānaṃ
109 <sup>5</sup> saūmi	112 <sup>3</sup> viṣaṃyutto
109 <sup>6</sup> <i>insert rahadam after</i>	112 <sup>10</sup> °brahm <sup>o</sup>
<i>purisa</i>	112 <sup>19</sup> <i>omit tathāgato</i>
109 <sup>11</sup> ayañ-cevettha	112 <sup>w</sup> isi
109 <sup>12</sup> sotenāti	112 <sup>end</sup> catukkanipāto nitṭhito
109 <sup>13</sup> °salarupenāti	112 (uddānaṃ) <sup>c</sup> bahukārā
109 <sup>16</sup> kodhup <sup>o</sup>	

112<sup>end</sup> S. *inserts the following stanza :*

Samgāyitva samādahaṃsu purā arahanto ciraṭhitiyā  
tam āhu nāmena iti vuttananti iti vuttaka pāḷi nitṭhitā.  
idaṃ maraṃmapotthake āgataṃ.

## MISPRINTS IN THE JINA-CARITA

I AM sorry to say that several misprints, which had already been corrected, have nevertheless appeared in Dr. Rouse's edition of the Jina-Carita in the last issue of the Journal. Our readers will recollect that the late Professor Edmund Hardy points out, in his edition of the Vimāna-Vatthu Commentary (pp. xi, xii), how corrections, even when stamped upon, have a way of coming up as round as ever. The following may be noticed :

- Translation, *vv.* 36 and 53, *for* Diparikara *read* Dipaṅkara. (This shows how easily it can be misread.)
- v.* 40, *for* mind of virtues, *read* mine of virtues.
- v.* 56, *for* Ramnaka *read* Rammaka.
- v.* 68, *for* Vessantasa *read* Vessantara.
- v.* 77, *for* Māza *read* Māyā.
- v.* 78, *for* geeses *read* geese.
- v.* 156, *for* Vejazasta *read* Vejayanta.
- v.* 162, *for* Kantarika *read* Kantaka.
- v.* 195, *for* expanse of sound *read* expanse of ground.
- v.* 222, *for* bent *read* went.
- v.* 280, *for* rājāyatama *read* rājāyatana.
- v.* 289, *for* Sarikhapāla *read* Saikhapāla (*see first correction*).
- vv.* 354, 360, 371, *for* Suddhadana *read* Suddhodana.

T. W. RHYS DAVIDS.

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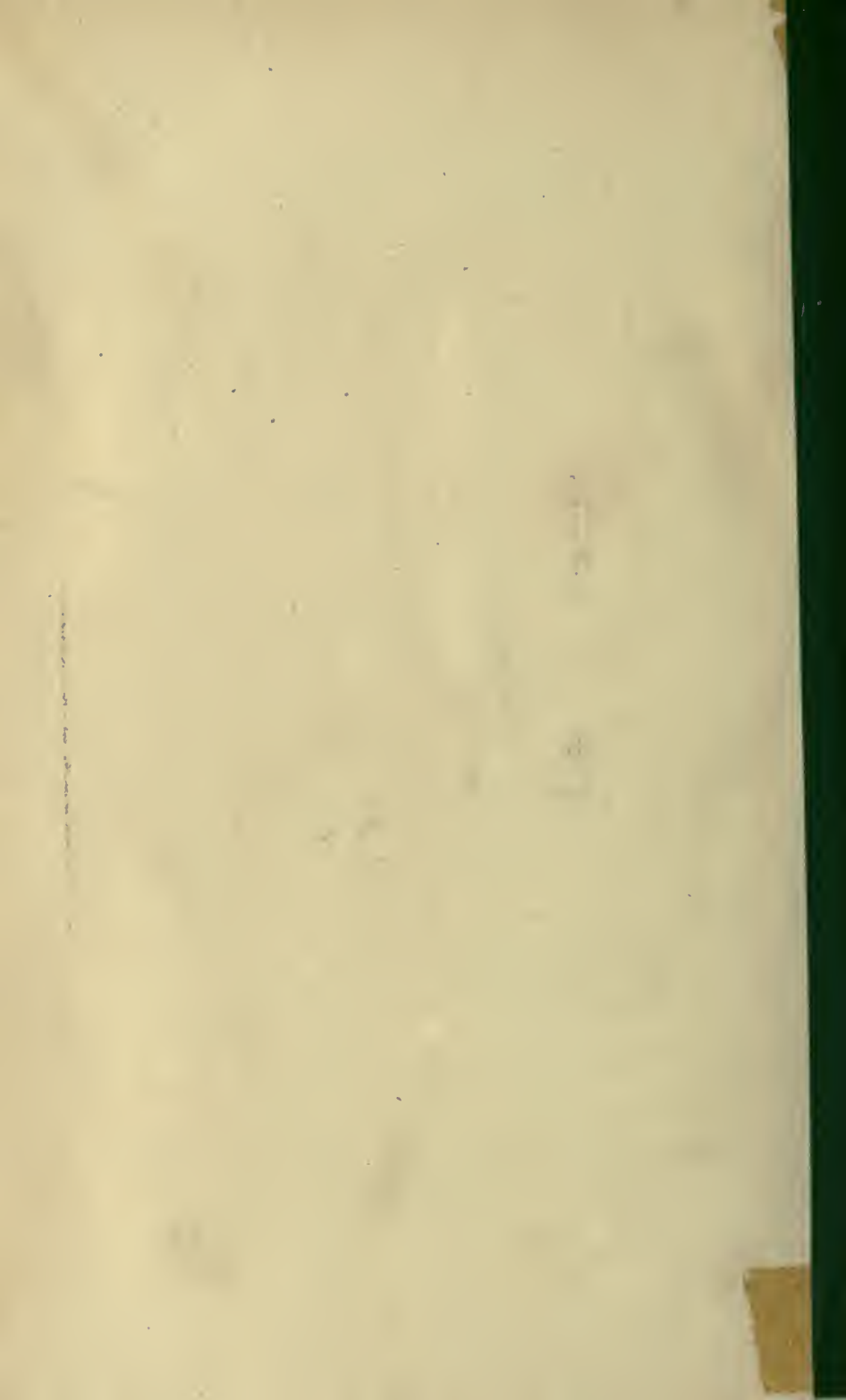
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